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THE GOLDEN Booke of the Leaden GODDES.

WHEREIN IS DESCRI- bed the vayne imaginations of Heathē Pagans, and counterfaict Christians: wyth a description of their seue-*ral Tables, what ech of their Pictures signifi-*eth.

By Stephan Batman, Student in Diuinitie.

Exod. 17.

Wryte this for a remembraunce in a Booke and committe it vnto the eares of Iosua: for I wyll roote Amalech, from vnder heauen, so that hee shalbe no more remembred.

Psal. 102.

This shalbee written for those that come after, that the People which shalbe borne, maie prayse the Lord.

ANNO. 1577.

To the Right Honorable Lord, HENRY CARY, OF THE MOST NOble order of the Garter Knight, Baron of Hunſdon, Gouernour of the Queenes maieſties towne of Berwycke, and Lorde Warden of the East Marches of Englande, agaynſte Scotlande, his ſinguler good Lord and Mayſter: Stephan Batman wiſheth the feruent zeale of Gods truth, & long continuaunce of proſperous health, vvith encreaſe of much honour.

CAllyng aduiſedly to remembraunce (right Honorable) the worthy places of thoſe, which hy a ſpeciall prerogatiue, and the prouident goodneſſe of almighty God, are endued with Magnanimity, and called to the hygheſt roomes of Authority: I ſee and finde that by their wyſe and prudent gouernmente, there is generallye cauſed a publique peace both abroade, amonge ſtraungers, and at home among our ſelues: and alſo I perceyue and by experience do preue, that the bayte of their cheereful countenaunce, allureth and winneth the hartes of the Inferiours, to the imitation and admiration of like curteſie: And as anye occaſion is offered, ſo do they teſtifye and geeue out (as tokens of their good will & obedience) ſome yerely fruict, more or leſſe, to confirme & (as it were) to ſeale vp the vowed zeale of vnfeigned dutie, which they faythfully, and hartely owe and beare vnto theire Superiours. Such Nobleneſſe, Magnanimitie, Affabilitie

fabilitie, & Curteſie, harbouringe wythin your L. breaſt, hath alſo incited & emboldened me, now to dedicate, and preſent, vnto your Honors view and conſideration, this ſmal Treatiſe of the putatiue & imagined Gods of the Gentiles: a worke, as heretofore not gathered in oure vulgar tonge: So I truſt not ſo barrein of fruictfull documentes, but that it maye ſeeeme both to ſauour of no ſmall paynes on myne owne behalfe, and alſo to yelde out ſuch other inſtructions, as maye tende to ſundrye Godlye purpoſes, and to the betteringe of manye others.

VVherein we Chriſtians, now lyuinge in the cleare light of the Goſpel, may euidently ſee, with what erroneous trīperies, Antiquitie hath bene nozzeled: in what foggy myſtes, they haue long wandered: in what filthye puddles they haue bene myered: vnder what maſking vyſors of clouted religiōs, they haue bene bewytched: what traditions they haue of theyr owne phantaſtical braynes to themſelues forged: & finallye into what Apoſtacye, Atheiſme, Blaſphemy, Idolatrye, and Hereſie, they haue plunged their Soules, & affiaunced their beleeues. VVhoſe miſerable captiuitie, ſo long and ſo manye yeres, vnder the greuous yoake, and thraldome of oure deadlye Enemie, and Capital foe Sathan, as wee are moſte pitifullye to bewayle: ſo are we moſt humblye, and inceſſauntlye to prayſe God for oure owne delyueraunce from the lyke ſlauerye, for the openinge of our eyes and vnderſtandings, & for the reuealing of him ſelfe vnto vs, in his moſte ſacred and bleſſed worde, the moſt perfect Touchſtone, which vnfeynedlye

Thomas Newtonus,

Cestreshyrius.

ME tibi, teq; mihi coniunxit amica voluntas,
Et firma à multo tempore amicitia.
Quam quoniã virtus, fuluo precioſior auro,
Mutuus ac fidè conciliauit amor,
Spero remanſuram: quam me Iouis ira refringet,
Nec ferrum abſumet, nec carioſa dies.
Cùmq; tuos limæ non dedignere labores
Submiſiſſe meæ, verberibuſq; meis,
Accipe, quæ noſtræ iam ſit ſententia mentis,
Atq; infucati pectoris omen habe.
Crede mihi, tua cuncta placent, tua cuncta placebunt
Quæ dextræ ſcribis Palladis auſpicijs.
Te morum candor, ſtylus, ingeniumq; venuſtat,
Te decorat Pithô, Suada, Minerua, Charis.
Te pudor ingenuus, te rara modeſtia adornat,
Te pietas, grauitas, te polit alma fides.
E roſtris quoties verborum fulmina torques,
E grato toties manat ab ore lepos.
Curas, ne Stygius lupus inſidietur ouili,
Romanúſue pias rabula vexet oues.
Præſtigias aperis, veterum et figmenta deorum,
Et pandis veræ relligionis iter.
Detegis horrendi fraudes Cacodæmonis atras,
Informas Iuuenes, erudis atq; rudes.
Ne dubites Batmanne igitur prodire in arenam,
Magna tibi accreſcet gloria, magnus honos.
Iſte tuus fœtus miro ſplendore ſuperbit,
Multaq; in exiguo commoda faſce tenet.

Thomas Newton.

E. L. in the Authors Commendation.

HE merites Fame (I say) that taketh payne,
Not for himselfe, but for his natiue Soyle:
Where one alone the profite shall not gayne,
But all may reape the sweete, of his sower toyle.
By all mens doome, that Man must needes haue prayse,
Who for behoofe of others, spendes his dayes.

Then since that all, by one, shall profite get,
Whats he disdaynes the trauaytle of this wight?
Not one: vnlesse such Curres as still do set
Themselues to byte at those, who bring to light
The slye deceiptes of their vngracious Crewe,
Who vertuous men to hurt do still pursue.

Braue golden workes may Iewels called bee,
That fine been formde with shape of straunge deuise:
Such Iewels then, let not to viewe and see
Mo times then once, yea, more then twise or thryse:
For why? the rarenesse of this piece is such,
To view it styll, you cannot do too much.

For proofe, lo here that Iewell rare in sight,
This Booke beholde, that Leaden Gods containe:
And how a Bar, like glittring Gold most bright,
Those glosinge Gods depaintes in colours playne:
That euery man, which doth his Booke beholde,
For guerdon will geeue it, the name of Golde.

Certes, such a worke in English neuer was
As this (though small) which doth playne thinges bewraye:
What then needes hee, that made the same once passe,
On Romish Curres, what they do barke or say:
No let them gnarle, and do the worst they can,
The Worke is good, the proofe shal prayse the Man.

FINIS.

THE

nedly tryeth Truth and Simplicity, frō Falshode & Hypocrisie, Lighte from Darknes, Perfect honoure from Superstition, finally God and Godlines, from the Deuil & Diuelishnes. Receyue therfore (right Honorable Lorde) this poore pawne of my dutifull hart, & vnder the Ensigne of your noble protectiō shrowde it against the malicious Querkes of the Sycophanticall Crewe, if any happen either to condemne my Enterprise, or impungne my honest meaning: which was, and is, by shewing my selfe dutiful vnto you my Lord and Mayster, to do good also (as much as in me lyeth) vnto al others. Besecching Almighty God to continue and encrease his riche blessinges vppon you, and after manye and flourishing daies here in this life spent, receyue you amōg the trowpe of his holy and heauenly Inhabitaunts, to rest with him in his blessed Hierarchie for euer. AMEN. At Newington the 8. of September. 1577.

Your Lordshippes most humble
Seruaunt in the LORD,

Stephan Batman,
Minister.

To the wel disposed Reader.

MEnnes natures being as sundry and variable, as their Phisnomies & faces bee diuers & disagreable, small maruayle is it, though in iudgements and verdicts, they square frō an vnity, and iump not together in one reasonable accord of opinō. Knowing therfore gentle reader, that there be as many Tastes, as there be Mouthes: I loke not to be accompted so perfect a Cooke, as is able to season foode and condimentes for euery palate & appetite: but referring the construction of my goodwil, to the considerations of such hūgry Stomakes, as cā and wil feede vpon and digest such holesome (thoughr homely) cheare, as is settte before them: for the other coyer sorte, I professe my selfe more redier to disclayme acquaintaunce, then willing to ioine with thē in their so squemish affectiōs. I proofe of both these natured persons, I am sure in this boke to find: hoping as touching the censure, thereof, rather to fal into the hādes of indifferente welwillers and by theym to be tryed, then, among thē which (lyke Aesopes Dogge) lying in the Maunger wil neyther doe any thyng themselues, nor thynke wel of others, ỳ sweat for their cōmodyty. Which poore labour, if I perceiue to be wel accepted, I shalbe animated shortly to aduenture a further, paynfuller and greater Enterprise.

Fare well.

THE GOLDEN BOKE, of the Leaden Gods.

IVPITER.

IVpiter was figured ſytting in *Throne of Eſtate, with three eyes, and no Eares, al naked from the middle vpward, the reſt couered: his Vyſage reſembling a womans countenaunce: in his right hand he held Lightening, and in the left, a Scepter. Standing or treading vpon Gyauntes: before him an Eagle, and a Page preſentinge a cup of Golde. Ouer his head an Angel ſtanding on a Globe holding a laurell Garland.*

Signification.

HIs ſitting in Throne, betokeneth his Kingdome to be durable, his three Eyes ſignifieth his merueilous Wyſdome, by which hee ruleth Heauen, Sea, and Earth: his want of Eares declare him to be indifferent vnto all, not harkening more to one, then to an other. The nakednelle of his vpper partes, and couerture of the nether, did purport him to be inuiſible vnto mē, which dwel beelow, but viſible to the heauenly mynds, which are aboue. Hys womanly looke and full Breaſtes, intimate al thinges to be made & nouriſhed by him. His Lightening in his right hand, dooth ſignifie his power, which lyke to Lightening pearceth through all: his Scepter betokeneth his prouidence, by which, as by a Scepter hee diſpoſeth with hys

creatures, as he thinketh best. His treading vpon Giauntes doth declare him to be a punisher of thē, which are at defiaunce with him: by the Eagle is vnderstode the Soule: for as the Eagle surmounteth all other Birdes, and is swiftest, so much doth the minde surpasse the Bodye: by the Page, the simplicity therof: intimating thereby, that if the Soule of Man, be free from the querkes of dissembling phantasie, and as the Eagle soareth aloft, so if the Soule of Man, shalbe occupied with heauenlye cogitations, that then shalbee enioyed, the Cup of golde, whereby is signified the rewarde of Vertue, in the presence of Iupiter.

By the Angell is signified the swiftenesse of well doing. By the Globe vnder his feete, the small regarde of worldlye Vanitie. By the Garlande, the endlesse crowne of Immortalitie. The auncient Romans entituled him Optimus Maximus, because in very deede it is better, and more acceptable, to profite many, thē to possesse great Wealth and reuenue.

IVNO.

IVNO was portraicted sitting vnder a Raynbow, with a Crowne of white Lyllies on her head, a Scepter in her right hand, and in her left hande a payre of Sheares, on eche side a Peacocke: She had for her footestoole a Lyon, her bodye couered ouer with a fine Lawne.

Signification.

BY Iuno is mente the Ayre, the Raynbowe betokeneth Rayne, whereof it is a token. Her Crowne of Lyllies

Lylies, signifieth the cause to bee in the Ayre, that ꝑ Earth doth yelde foorth sweete Flowers: her Scepter is a representation of the power that is geeuen to the Ayre, aswel for preseruation, as encreasing of natural thinges. Her Sheares in her left hand sheweth Hotenesse and Moystnesse of the Ayre, into which two qualities it is sundered and parted. The two Peacockes are added, because they cry doth prognosticate chaunge of Weather. The Lyon is a figure of the Sunne, and the Lawne, of thynne Vapours: for the force and vertue of the Sunne is greatest, when hee entreth into Leo: hereby aduertising, that the heate of the Sunne draweth thyn vapors into the Ayre, where beeing congealed, by the extreeme colde of the middle Region, they are agayne by the scorchinge heate of the Sunne resolued into droppes.

The Poetes feigne this Iuno, to be sister and wyfe to Iupiter. I thinke because Iupiter beinge taken pro Aethere, and Iuno pro Aëre, they haue most semblable qualities and dispositions.

Iupiter and Iuno, are sayd to bee at variaunce, because Iupiter being hoat and drye, not hauing his heat represſed with moystnesse, all thinges are burned and pa[illegible]ed: agayn, when Iunos moystnesse is not qualified with Iupiters heate, all thinges are drowned and ouerflowed: but when their qualities are with equal temperaunce combyned together, then the Earthe doth yelde her fruites with greate plentye and abundaunce.

APOLLO.

APOLLO was portraicted beardlesse, standing by a Bay tree, on whose toppe, stoode a Crowe.

Apollo treading on a Dragon hauing three heades. Vpon his head, a Crowne of burning Lampes, in his left hand an Harpe, and in his right hande, a Bowe.

Signifycation.

BY Apollo is ment the Sunne, and being wythoute a Beard, Lustines of youth', which for tyme is likened to the Sunne, whose beauty or pulchritude, is alwayes one: and standing by a Baye Tree, alwayes greene, Figureth the freshnesse of lustye Youthe: the Bay tree was first found, growinge on the Hyll Parnassus consecrated to Apollo, whose Vertue is not to be subiected neither to Beastes, nor Lightenings, as Authors haue reported. Tiberius, as often as it thũdered, for his better preseruatiõ against the same, was crowned with the Baye, called among the Latines, Laurus. By the Crowne is signified Vigilancie to ouerlooke all things betime, as also the Crowe when hee is sicke, remedieth his disease by eating the leaues: Apollo hys treading vpõ the Dragon, betokneth the crooked course of the Sunne, into the twelue Signes of the Zodiake: the three heads of the Dragon, whereof the one is a Lyons, the other a Wolfes, the third the head of a Dogge, generally doth represent tyme: and particularlye, by the head of the Lyon, tyme present, the head of the Wolfe tyme paste, as it were sodenlye snatched from vs: by the head of the Dogge is signified, tyme future or to come, because hoped tyme flattreth ech estate accordyng to ech vocation, to gayn, or to reuenge: his burning Lampes in his crown resemble his diuers Beames, which geeue lighte to the earth

earth: His Harpe in his left hand. betokneth the harmonie of ꝑ celestial Spheres: & his Bow in his right hād, signifieth his wasting of some part of the Earth, by the Arrowe of extreeme and intemperate heate.

The Poets feygn, that Oenomaus, a king of Arcadia, counsayled by the Oracle, learned that he shoulde dye, when his daughter called Hyppodamia, shoulde take an Husbande (because of a Sonne which shoulde dispossesse him of his Kingdome) wherefore hee instituted and ordained a Game called the Runninge of the Chariotts, that who soeuer ouercame him by ouer swyftnesse, shoulde haue his Daughter, and whom he ouercame to be presently slayne. Hauing by his pollicy, subdued many, he hoped so to daunt ꝑ courage of the rest, to be aduised of buyinge loue so deare, and thereby to stretch and lengthen his dayes to Nestors yeares: But Pelops far enamoured on Hyppodamia, by ꝑ helpe of swyfte Coursers, ouerran Oenomaus Chariotts, and wan his Loue, or best beloued. Apollo for ioye of his Victorye gaue hym to his Mariage, his thre footed stoole, wrought out of fyne Gold, by Vulcan the Smyth: the Legs of the Stoole were Lustie, Beautie, Strength. The Seate to sitte vppon, Ryches.

DIANA.

DIana was portraicted, standing in the middest of Satyres, Gods, and Nymphes of the Seas, Ryuers and Fountaynes, wyth three heades and two wynges, her bow was bent, and Quiuer by her side, she standing betweene a Panther, a Lyon, and a Shyppe.

Sygnifi-

Signification.

By Diana is ment the Moone, her Garde of Satyres, Gods, and Nymphes, betoken all sortes of people vnder her Gouernment: and also her light ouer Woods, Seas, & Fountaines: her iii. heades: the change of euery Moone into Calends, Nones, & Ides. Her winges betoken her swifte motion, because she finisheth her course twelue tymes in euery yeare. Her bow & arrowes, represent the lyuelye effect & operatiõ of her beames, aswel in quickning, as killing of mortal creatures. She hath a Pãther on the one side, because the spots of that beast when it is yong, are horned as the Moone in her first quarter, & in her ryper yeares, her spots waxe round as the Moone in her ful: on the other side a Lyon which resembleth ẏ Sunne, because the Moone hath no light of her selfe, but ẏ which shee borroweth of ẏ Sunne. The Ship warneth Mariners in their courses to haue a special regard to the Mone, to the tydes and Flouds guyded by her: who when the Seas in the night sparkle like Quicksiluer, it betokeneth tempeste to folow, geeuing Saylers warning to prepare for Weather.

The Poetes faygne that Actæon, a man seekinge more for vaine pleasure and lolitye, then Vertue, and of the progenie of Cadmus, after much wearynesse in folowing his hounds, sodainly espied Diana with her Dryades & Nymphes bathing, was for his vnmanerly viewing, trãsformed into an Hart, & deuoured of his owne Dogs. Diana appellata est quod diem noctu efficiat, vel quasi Duana, quod duobus temporibus maxime cõpareat, die ac nocte.

Prudentius because he allowed the Goddesse Diana to be gouerner of both ẏ Lightes, he being also a vali-

aunt

aunt & liberal Capitayne, eſteeming Men before Money, and Valiauncie before Bryberye: and being fallen into great powertie, not able to haue the funerall, of bayne brauerye, with more mourning Weedes, thē mourning myndes, was neuertheleſſe, by the earneſte prayers of his Souldiers, by Titan and Cynthia caryed into Cœlum Empyreum, for an immortall rewarde among the Gods for euer.

MERCVRIVS.

MErcurie was portraicted with winges at head and feete, wearing an Hat of white & blacke colloures: A Fawlchon by his ſide, in one hande a Scepter, & in the other a Pype, on the one ſide ſtode a Cocke and a Ramme, and cloſe by his ſide a Fylcher or Cutpurſe, and headleſſe Argus.

Signification.

BY Mercurie Marchaunſes be ment. His wynges at head & feete betoken the expedition of Marchātes, which to gett worldly pelfe, poſt through all corners of the World: the whyte & blacke coloured Hat, ſignifieth their ſubtilty, which for greedines of gaine, ſpare not to face white for blacke, & blacke for white. By his Fawlchon is ſignified, goodes gotten by violence, when ſubtiltie cannot comprehend. His Mace is a token of peace, but the knot with two ſerpentes, claſping eche other aboute the ſayde Scepter, doth intimate that no promiſe muſt be broken.

Hys

Hys Pype resembleth Eloquence, which refresheth the mynde, as Harmony doth the eares.

The Cocke is sayde to be the best obseruer of tymes and seasons, warning Marchantes and trauelers, to forsake no opportunity. The Ramme is a resemblance of hys office, because the Poets fayne Mercurie, to be Embassadoure of the Gods: all are obedient to hym, as the Flockes of shepe, are to the Ramme: the figured Cutpurse, is a proofe that Mercurie was a thiefe: and Headlesse Argus, is a witnesse, that one Plague, bewrayes a thousand euilles. The Poets feigne that Argus the Sonne of Aristor, had an hundred eyes, of al which, only two did sleepe by course, so that he was not to be take with al a sleepe: So subtil was Argus, that what fraude soeuer was imagined, hee had policie to defende it. Wherefore Iuno enuyinge Io (her brother and husband Iupiters Harlot) committed the keping of Io to Argus, supposing so to be most assured from euermore the hauing of Iupiters company. Iupiter to acquite Iunos practise, commaundeth Mercurye to take him to his Pype, and with melodious soundes, brought Argus Eyes a sleepe: by which is signified, what is hee that is so circumspect or aduised, but that Flattrye or counterfeited perswasion, at one time, or other may deceiue? which worke being accomplished, hee stryketh of Argus head, and setteth Io, the transformed Cow, at liberty. Iuno seeing this hap, in token of her good wyll, sets Argus eyes into the Peacockes taple, for a perpetual remembraunce of his trusty seruice. A manifest showe how vayne a thinge rewarde is, when it dyeth wyth the partie, from the posteritie. As when Carnalia had slayne his freend Obliuios enemye, thereby receiuing his deathes wounde for his labour was rewarded with a Million of Gold: what plea-

pleasure had bee thereof, beeinge preuented from the vse by death, and not geeuen to his familye.

MINERVA, OR PALLAS.

PALLAS was portraicted all armed: her countenaunce menacing the beholder, hauing a Cloke of three coulers, in her righte hande a Speare, and on her lefte a Christalline Target, embossed with a Gorgons head. By her stoode a Greene Olive Tree, and a Dragon, with an Owle flyinge ouer them.

Signification.

BY Minerua is signified Wisdome, ioyned to Force, to qualifie extremities. Pallas Armature doeth purporte, that it concerneth a wyse man to be fenced, aswell against frowarde affections, as the outward enemie: Her fierce Looke or Countenaunce doth admonish vs, not to beholde sinne, with gentill and amiable Countenaunce, but menacinge, and as it were with a Speare, to bydde and wage Battayle against it. Her Cloake of Whyte, Golden, & Purple, colours, setteth foorthe Wysdome to the viewe of the eye. For the Whyte, betokeneth Simplicitie: the Golde, the glitteringe force of Prudence, & the Purple the pearcing brightnesse of modest Gouernment.

By ꝑ lõg ſpeare is alſo ſignified, ꝑ forꝛeſight of things to come. The Chriſtalline Target, betokneth the warynelle of the wyſe, in which as in a Glaſſe, he ſeeth to the bottome, the ſubtiltie of others: The Gorgons head warneth to vſe Martiall Lawe, not in ſoſtering, but in killing them at the firſte, whiche are knowen to be wylfull, and manyfeſt offendours. By the Oliue tree is ſignified peace, intimating that warre muſt neuer bee rayſed, but when peace cannot otherwiſe bee mayntayned. The Dꝛagon carieth areſemblaunce of ꝓudence, foꝛ as bee, amonge all other Serpentes is moſt waking, ſo the Ꝓudent is circumſpect in al hys doinges.

The Owle repꝛeſenteth warynelle, becauſe when all other ſleepe, ſhe waketh, and flying beholdeth that, which the common ſoꝛt, neither do, noꝛ can.

The Poetes faygne, Pallas to haue ꝓceeded of Iupiters bꝛayne, and neuer to haue had any mother, becauſe the Athenians ſuppoſed the firſt ſoꝛts of men geuen to politike gouernmente, and wyſe in foꝛeſeeinge Daungers to come, allowed the Lawes, and Statutes of Iupiter, calling them by the name of his daughter: the purpoſe of the Poete is, that foꝛ aſmuch as Iuno, the wife of Iupiter was barren, foꝛ verye grieſe ſhooke his head encountringe the wall, whence iſſued Pallas, & after gathering ſome courage to her ſelf like Virago, ſteppeth fooꝛth all armed, that which Lawe cannot wynne by lenitye: it muſt compel by foꝛce.

MARS.

MARS *was portraicted al armed, his Chariot was drawen with two horſes breathing Fyer.*

A wolfe

A VVolfe went before him with a Sheepe in hys mouth, and a Cocke following.

Signifycation.

HYs Chariot, Horses, and Armour, betoken War, because they be the chiefest furniture thereof. The names of the two Horses are Feare, & Terrour, because where Mars inuadeth, all thinges are leste desolate, & destroyed. The Wolfe with the Sheepe in his mouth representeth Mars, whose Souldiers are as great rauëners of other mens goodes, as the wolfe is of seely sheepe. The Cocke followeth Mars, eyther because he is a warlike Byrde, or ells that hee is messenger of the Sunnes approach, to the which Souldiers must haue a vigilant respect: vnlesse they mynd to let passe, sundrye and many good opportunities.

The Poetes faygne that Mars neuer had father, because he hated peace. Loquax requesting of Mars the Countrye of the Pauperculans, hee asked howe they should then lyue, he sayde by labour, then quoth Mars it is as fyt for thee, so to do, and get that thou hast not, and they shall possesse that which they haue: hee not contented, by the determination of the Goddes, it was agreed, that hee shoulde not onely feede of the earthes encrease, but also that earth, should so possesse him, as hee desired: Loquax supposing the Pauperculans disherited: hasted the possession. where hee beinge tyed lyke a Dog, was forced for hunger to eate the grasse and in the same earth to be buryed, that hee so greedelye had coueted.

A good vvarning to beggers of statutes penall: vvhereby the cõmons are greatly impouerished, & their good kinges, neuer the better enriched,

VENVS.

VENVS was figured in a Garden of Flowers, naked, with a Garlād of Flowers and Roſes on her head: her VVagon was drawen with two white Swannes, and a payre of whyte Doues.

Signification.

HEr Garland of Roſes doth ſignifie the ſuperfluity which wantons require, and being naked, ꝑ ſhameleſſe care of Virginitie: The Garden of Flowers, the variable alluremētes of amorous Louers, her Wagon betokeneth Pleaſure: the Swannes, ſtoutneſſe of ſwift reuenge, and with as great myldeneſſe wythout attempte, whoſe ꝓperties bene diligently to defende theyr owne, and dieth to ſinge before their death, aduertiſing Louers to beconſtante: the Doues ſignifie mildeneſſe, chaſtitie, and continuaunce.

The Poetes faygne, of Paris, ſonne to Priamus', & Hecuba, how ſhee dreamed that ſhee brought foorth a Fyrebrande that ſet all Troie on fyer: Priamus moleſted in mynde, commaunded that aſſone as the Boye was borne, to be ſlayn: but Hecuba being mooued wᵗ a motherlye compaſſion, cauſed Paris to be nouriſhed with a Sheepeard, who in continuaunce of tyme growinge to be a man: Iuno, Pallas, & Venus, felat contention for a Golden Apple: on which this Poeſie was wrytten: *Geene it to whom thou lykeſt, if to* Iuno, *then ſhalt thou bee Victorious, if to* Pallas, *then prudente and wyſe to gouerne: If to* Venus, *then Knight ouer the fayreſt Lady in the worlde, in Luſt and Pleaſure.*

Paris

Paris beinge astonied, to whom the Apple moughte best be geeuen, Iupiter espying his dismay, willed him to bestow the Apple on whom he best lyked, who gaue it to Venus.

So after sweete Meate, came sowre Sauce, after Laughinge Weepinge, to the vtter ruine of the Troians. Saylinge to Sparta hee espyed Menelaus wyfe, whose Lecherous Lust lost himselfe, his Parentage, and his countrye.

VVLCAN.

VVLCAN was figured lympinge, wyth a blew Hat on his head, a Hammer in his hand, prepared to the Forge lyke a Smyth.

Signification.

BY Vulcan is ment Fier, & by his blew hat the ayre firmament, by his limping, the Reuolucions of the Heauens, which whē it descendeth to vs, looseth much of his former strength. By Vulcan is signified labor, by his hatte of blew, true dealing, by his Hammer, or Sledge, the continuall toyle of Husbandrye, aswel by the Plough in earing the tough earthras by the Hammer in forging of Mettall, whose force must bee prepared aswell to the mayntenaunce of the Prince, as the enriching of the subiect.

The Poetes faigne that Iupiter iarring with Iuno his wyfe, fell from wordes to blowes. Vulcan comming to the reskue of Iuno, Iupiter waxed so angrye that hee tooke Vulcan by the Legges, and flange him into Lemnos, whom the Inhabitants receiued as sent from

from Heauen and learned of him, to prepare Iron for necessary vses.

VESTA.

VESTA was figured like a Virgine, not suffering the holy Fyer to be extinguished.

Signification.

BY VEsta (Vas) the vessel of Virginitie is signified: the Fyer resembleth the Sunne which maketh the Earth a mother of manye goodly Creatures.

In the Honour of Vesta, were ordayned sixe Vyrgins of her name, called *Vestales*, their office was to looke that the Fyer in the Temple neuer went out, so that, when so euer by their negligẽce it was extinguished, they endured such punishment, as the hye Priest awarded: But if so it happened that anye of theym, did suffer themselues to be spoyled of their Virginity, it was ordayned they shoulde bee burned quicke. So zealous were the Romans not onlye of the honour of their Godds, but also they helde Virginitie, for an exceeding Vertue. The Virgins were chosen to serue this Goddesse betweene the sixte and tenth yeares of their age, from which tyme tyl after the expiration of 30. yeares, it was not permitted as lawfull to mary.

NEPTVNE.

NEPTVNE was portraicted in manlye forme naked, on the Sea horse most swyftlye

floting

flotinge on the Seas, hauinge a forke on his shoulders, the Tritones attending on hym.

Signification.

By Neptune is signified the swift passage of Ebbes & Flouds, the Mariye forme purporteth the rage of the bellowing Waues, and being naked the readinesse of Shyppes to be smothe, and wel garnished, ells is the swiftnesse slayde, when the outeside is not free from all annoyes: by the forcke is signified the furniture that good Shippes must haue, aswell in weapon as tacklinge, thereby to preuente both Bellona, & Cyclops Seas, and Theeues. By the Tritones, skilfull Maryners, Souldiers, and Munition.

The Poetes note that Neptune roade on an horse, because when Athens was erected, Pallas & Neptune were at stryfe aboute the naminge of the Cittie, after many Wordes, the discorde was put to arbitremente of the Gods: they awarded that which of theim coulde finde out the moste profitablest thinge for the life of manne, be onlye shoulde haue the authoritye to name the Cyttie. Neptune smote the ground w̄ his Forke, and foorthwith leapt out an Horse: But Pallas smyting the Grounde with her Speare, sodeynlye sprong foorth a Olive tree, which the Goddes iudged to ber more profitable to the vse of man. Pallas obteyninge victorye called the Cittie Athens.

It was more by the fauour of the Gods, so to iudge it, then it was to preferre the Olive tree, before the Horse.

An Epitheton.

Except by the Olive tree is signified Vertue and by the

by the horse byce: Venusta Venus.

CERES.

CESES was figured havinge on her heade, a Crowne of wrythen Eares of Corne, in her right hande an handfull of Corne, and in the lefte the Herbe Poppye.

Signification.

CEres betokneth encrease of Grayne, because she is called Dea Frugum, of the frugalitie which commeth of Earthe and Seede. The Crowne of Corne Eares betokeneth the encrease: þ Eares of Corne in her hand betokneth þ reserued Seede, whereby doth follow the peares encrease.

By the Poppie is signified the slouthfull or sleeppe tyme to ensue, þ ech labourer may take hede to neglect no tyme: for as the Poppye is a causer of sleepe: So Slouth is a vice that looseth gaine. The Poppye also called Papa-ver, with other weedes are suffered to grow among the Corne, which must be weeded foorth, for hyndring the Cornes encrease.

Papa-ver, a frosen religion, springing to soone.

The Poetes feigne that Saturne, Ceres father was a great deuourer of his Children: so sayde by the Figure Antithesis, for that the Earthe, as shee yeldeth encrease, doth receiue all into her agayne.

IANVS.

IANVS was portraicted double faced, & standing vpon twelue Alters, in his right hande hee

helde

helde a Keye with ξ & ε wroughte vppon it, in the left hand a Barre, with this letter τ grauen on it.

Signification.

HIs two Faces on both sides, aswell beehynde as beefore, aduertiseth wiselye to consider thynges aswell past, as to come, & standinge vpon Twelue Alters, admonisheth Prynces, and Men of Honoure, to bee constant in all theyre doynges, but moste especiall in Religion, as was IANVS Kynge of Italye: so named of Italus, from whom proceded the name of the Countrye. The Keye in his ryghte hande is a resemblaunce of policie, to open and bringe to light, the treacherous deuises of diepe dissemblers. The Letters ξ. and ε. signifye 55. The letter τ. on the barre three hundred, which Barre signified ꝑ Fortitude of a good prince in mayntayning Vertue & suppressing vyce: By the number 355. the dayes of one yeare, wherein no day ought to be ouerpassed, without some exploite or good act.

The Romans in honour of Ianus, erected a beautifull Temple, which in tyme of Warre stode wyde open, & in tyme of peace it was alwayes shutte.

Ianus is supposed the firste beginner of letters and skyll of the starres, taught the plantinge of the Vyne, Deuided the twelue Monethes, and sundrye Domesticall skilles, for a common wealth, therefore double faced, the Face of Gouernment, and the Face of Labour.

C SATVR-

SATVRNVS.

SATVRNE was portracted with a hoare head, but blackbearded, & feeble footed. He held in his hand a Sythe of serpentine forme, leaninge on the sneathe or staffe. In his left hand hee helde an Infant, greedelye deuouringe it, his collour pale and wanne.

Signification.

SAturnus hoaryneſſe, betokeneth Winter: his black beard ſignifieth the Golden woꝛlde, in which no mā was toꝛmented with care: the earth yelding of it ſelfe ſufficient, foꝛ euery mans contētation: his feeble feete reſembled him to be the ſloweſt of the ſeuen Planets, becauſe he can finiſh his courſe in no leſſe then thyꝛtie yeares, his pale and yealow collour, sheweth his cōplexion to be cold and dꝛy: hys Sythe ſignifieth time, in the which, al thinges are moꝛwen down, and wythereu: hys greedy deuouring of the Childe, betokeneth the waſtfull ſpending of thinges, beſoꝛe they come to growth whoſe mouthes be moꝛe plentye, then good condicions: deuouringe moꝛe at fewe Bankets, then their fathers got in foꝛtie yeares.

GENIVS.

GENIVS was portraicted like a younge man hauing two VVinges, powring VVyne out of a Bolle

Bolle, vpon an Alter.

Signification.

By Genius is signified, the towardnes of quicke wittes, whereby sundrye sortes of people are founde to exceede others: his Wings betoken the swiftnesse of the mynde, as also the readynesse, vpon whom he hath taken charge: he is sayed to bee the Sonne of the Immortall God, because hee is ioyned to humaine forme, called reasonable: His powring wyne on an Alter, signifieth the abundance of Ayry moysture, which doth force the barren earth, to yeld foorth ech creature and substaunce.

Plutarch wryteth that Iulius Cæsar had a mighty Genius alotted vnto him, by whose helpe, he not onlie atchieued great Victories in his lyfe, but was also reuenged on his murderers after his death: for his Genius, so pursued his conspiratours at the verye heeles, both by Sea, and Lande, that hee suffered not one to remayne on lyue, which eyther was a doer, or a conspirour of the fact: so likewise, after the fact of Robbers and wilful Murderers, in flyinge from place to place, they haue neuer beene at quiet, til death hath finished they deserued course.

PLVTO.

PLVTO was portraicted with a frowninge countenaunce, his seate was fiery: Cerberus was his footestoole, in his right hand he helde a Scepter, & in his lefte, a Sowle: Proserpina with hellishe

Furies, attendinge on hym.

Signification.

BY Pluto is mente, the vnsaciable gotten ryches ỳ foꝛce possesseth, his Stately countenaunce declareth, that woꝛldlye Goodes make men pꝛoude, arrogant, and ambicious: His fiery Seate, betokeneth the violence of the Ryche: His Scepter signifieth Welthye menns rule, ouer the Pooꝛe. The Soule which he claspeth with his left hande, declareth, that vnsaciable desire oppꝛesseth the pooꝛe vnto Death, and by the Furies are mente, the cares which Ryches bꝛynge with them. By Cerberus, the thꝛee mischiefes whych do oppꝛesse the simple, Flatterye, Hypocrisie and Oppꝛession: fayꝛe woꝛdes to allure, Hipocrisie to dissemble, Oppꝛession to take by vyolence, is signified.

The Poetes faygne Cerberus, to be Plutos Poꝛter, of the Citty Dolor, who receiueth all those that Charon bꝛingeth, hauing thꝛee heades, the one of a Goate, the seconde of a Beare, the thirde of a Tyger, whereby is also signified, Lechery, Gourmandise, and Murder: dyuers haue framed diuers shapes, onely to paint foꝛth the filthines of vice, the moꝛe to terrify the folowinge Age. Fœlix quem faciunt aliena pericula cautum.

BACCHVS.

BACCHVS was portraicted with a graunde paunch, his Charyot was drawen with an Ownce and a Tygre, his head was horned, and crowned with an Iuye Garlande, in one hande a Bunche of Grapes, in the other a Cuppe, hauing to his Garde

an Ape loking in a glasse, a Hogge, a Lyon, a VVolfe, and a Dolphyn.

Signification.

BAcchus Was the first that in Greece foũd the manner of planting Vines, & the secret of pressinge Wines, called Liber Pater, by an Adage, the father of liberty. In vino veritas. When men bee dronken, they disclose all, as when the Wine is in, the witte is out: al superfluous banquetinges, and Riotous excesse are called Conuiuia Bacchanalia, dronken feastes.

The Feastes of diuers spottes and colours, as is the Ounce, & Tigre, signifie the sundry affectiõs of ỹ dronken, and the desperate madnes that suche possesseth by outragious deedes, in dronkẽnes, his hornes portrait the customes of the Auncients, whiche vsed hornes to drinke in, in steade of Pottes, his straygbte garlande of Iuye resembleth the kercheses of ỹ dronkẽ, for they were accustomed to bind their head the harder, therby to stoppe the vapors from ascending into their brayne.

The Ape, the Hogge, and the Lyon, the Woolfe, and Dolphin, bewray the affections of the Dronken: for some playe the Ape in imitating euery thyng, some the Hog in returning to accustomed dronkennes, as filthy affections: some the Lyon in executing of cruelty: some the Wolfe in rauening and spoyling: some the Dolphin ouerwhelmed in Bacchus seas: the Ape looking in a glasse, they vaine flattery of deceiuable folly.

The Poets fayne that Semele, Bacchus mother, was a woman very bewtiful, beloued of Iupiter. But Iealous Iuno impacient thereof, deuised with her selfe Semeles destruction, and taking to her the shape of Se-

meles Nurse, she telleth her ꝑ it is greatly to be doubted whether hee whō she toke for her Paramour & best beloued, wer Iupiter in deede or no: wherfore her aduise was that Semele should desire of Iupiter, ꝑ hee would company with her in suche & so great a maiestye, as hee was accustomed to vse with Iuno, called the Quene of Heauen. Shortly after, Iupiter resortinge to her, shee desired of him to graunte her one request, who promised by an oth that shee should bee satisfied. Iupiters othe was by the Riuer Styx, Semele supposinge not to bee circumuented by Iuno, and chargynge Iupiter with hys Othe to accompanye with her in all his Maiestye: but shee by reason that shee was Mortall, not able to sustayne his presence, died at the first sight thereof, and being younge with chyld at that instante through the clemēcy of ꝑ Gods, it was hatched, tyll it grew to a graunde paunch called Bacchus, whereby is also signified that corruption vpketh all thynges that are filthye.

BONA DEA.

BERECYNTHIA or Bona Dea was portrayted, sitting in her Chariot, on her head was a turretted, Crowne, her guard with drawn Swordes attending on her, her wagon was drawne by Lyons: but driuen by Cocks: she holding in her hād a Key.

Signification.

By Bona Dea, is ment the worlds lower part. Earth and

and by the woꝛlde all thinges earthy, ouer the which the Mone hath gouernment: by the Wagon, the swift course of all thinges issuing and growing foꝛth of the same: her stately sitting betokeneth the firme ground wheron is builded Cityes and townes: by her Crown so signified: wearing on her heade, as on the vpper face of the Earthe all Edifices framed with mountaynes and valleis, as Castels & Foꝛtes: her Guard with weapons dꝛawen, betoken the spedy pace of woꝛkinge signes & seasons as wel in man as in beast, & al things crescēt oꝛ growīg, wherin is woꝛkīg the spirit of life: by the weapons are signified the sodaynnes of deathe, warninge euery estate to take hede of time.

By the Liōs the courage of souldiers to lose none opoꝛtunitie. By the Cockes are ment the priestes of Berecynthia, Which must be vigilāt as ꝑ Cocks to admonish the people be time. By the Key, the openyng of ꝑ secret and biddē natures of al things growing in, and vpon the earth: from whēce ꝑ Phisitiō learneth to heale the sicke, and the Chirurgiā to cure the wounded: as also the earth to be opened in the sommer, and shut in the winter, when she diminisheth of her increace, by the frosen and barren season.

The Poets faigne her to be the mother of the goods, because, the Earth is the mother of al creatures, into ꝑ which they shal retourne againe.

HERCVLES.

HERCVLES was figured in a Lions skinne, and holding a Clubbe in his right hande.

Signifycation.

HErcules apparayled in a Lions skinne, signifyeth the

the valiant courage of a wooꝛthy Captayne, alſo the Pꝛudencie wherewith his minde beinge furniſhed, he ſubdued his outragious affections: the Club, ſignifieth vnderſtanding, thꝛough the which the motions of wicked affections are repꝛeſſed and vtterly vanquiſhed.

Hercules was beſoꝛe the deſtruction of Troie, in the third age of the woꝛld, gouerner among the Lybians, & had victoꝛye ouer many nations, and ſubdued diuers Kingdomes, a Pꝛince of woꝛthye Fame, a mainteiner of Uertue, and a puniſher of Uice, ſuch a one as hated thoſe ẏ choſe to ſteale by policye, rather then to win by pꝛoweſſe.

The Poets ſayne that the hill Atlas in Mauritania was a hugye Giant which foꝛ the height ſuppoꝛted the ſtars, & ouercõme by Hercules, he wanne the countrye and people, alſo in the vꝛley of the ſayd mountain was a pleaſant plat, the Ladies wheꝛof were thꝛee ſiſters Aegle, Erethuſa, Heſpertuſa, commonly knowẽ by theſe names of Heſperides, in this valley was the ſayned tree with golden Apples, kepte by a Dragon: whereby is ſignifyed, the great riches that pꝛoceaded of ſo fertill a ſoyle, & the couetus diſoꝛder of the inhabitantes, who by deuouring of others, conſumed themſelues.

ÆSCVLAPIVS.

ÆSCVLAPIVS was portraited crowned with a Laurel, ſtanding in a long gown, in one hãd a box of oyntment, and in the other a ſtaffe.

Signification.

Æſculapius ſignifyeth Phiſitiãs: his lawrel crown the

the cure by many medicynes: his longe Gowne, ꝑ modesty that belonges to such skill. By the boxe of Oynements, the readines of Salues for bodely cure: for in Auncient times past, the Phisition, Chyrurgion, and Apothecarie was the office of one man: and now for the most parte, ꝑ Practice of three Theeues. For learninge, is Ignorannce: For Cunning, Craft: For cure, Spoyle: For Lyfe, Death. Such bee the fruictes, of discepueable Practise: By the staffe, the stay of Age, whereby is signified, ꝑ Learninge, and Experience is stayed by cõsayle, thorough the which cõmeth knowledge of thinges both Good and Euell.

The Poets fayne that Æsculapius was slaine of Iupiter, with Lightninge from Heauen, for that by hys Arte, he raysed Hyppolitus from Death to Life. Diana, secretly louing Hyppolitus, desired Æsculapius by his skill too reuiue him to hys former Lyfe: Which beinge donne, shee called him Virbius, as if shee should haue sayd, bis vir, twice a man. Iupiter displeased for the Facte, deuided their loue, by Death: replying that Phisike will not helpe where GOD is disposed to plague.

FLORA.

FLora, was portraited with Flowers in her hand, of Beanes and Pease, her Coat in as many colours as the Raynebowe.

Signification.

FLora her coloured coate, signifieth the diuers hue ꝑ is geuẽ to Flowers; her Beanes & Pease declare a

callome of ꝑ Romayns, who esteeme no moze of Baudery, then of Superstition: Which to beare Rusticall Signes in hande, that Flora was Goddesse, as well of Grayne, as Flowers: Yearely in Honour of ꝑ same, they vyd Sparcle, Beanes and Pease, amonge the cõmon People.

Thys Flora was a Famous Harlot, and exceading Ryche, Constitutinge at her Death, the People of Rome to bee her Heyze: Shee ozdayned foz Euer, a great Summe of Money, to be Imploied on Showes and Playes. The ozdinaunce of a gentle Deuill, deludinge many Fooles: of such foze is wycked Mãmon, that hee can make an Harlot, counted foz a Godves. Thus the Pope, and Poet, can make, both Harlot, & Theefe, a Sayncte.

ÆOLVS.

Æolus was figured standinge in the Mouth of a Caue, in his hãd a Tortoyse: Vnder his Feete a payre of Bellowes.

Signification.

By Æolus, is ment the Winde: his standinge in the Mouth of a Caue, signifieth the Wind to be engendered, in holowe Vaultes of the Earth: his shell Fishe beinge a Toztoyse (whose Shel is not to bee pierced) betokeneth the foze of Windes, farre to exceede the foze of Yrall, oz Metall: And as the softe Fishe, is defended by the hard Shell from the violence of the Winde, so all softe, and tender Seedes, are pzeserued, by close

by close Earth. For that the harder thinges, the higher, and greatter, by the violence of the Winde, is oft ouerthrowen, Trees, Towers, & Hylles. His treading on, the Bellowes, sheweth ỳ force of engendered Windes, by thycke Vapours, combininge the Windes into narowe roomes, as when the Ayre is darkest then is it thickest, and the Windes greatest. Æolus raygned in Æolia, an Iland in Sicilia, ỳ sonne of Iupiter, whom Poetes fayne Kinge of Windes, because he was ỳ first that gaue knowledge of weathers: He ruled the Iles, Lippara, Cræta, Strõgyle, & Didyme, wherin were certaine fiery Hilles, like Etna, a man very amiable to his subiectes, and Debonaire to straũgers: The Sauage People beinge taught by experience, of their Kinge Æolus, to marke the seasons, supposed him to bee the original of Weathers, & called him the God of Wind, and Tempest.

CVPID.

CVpid was figured, vnder the Shape of a blynde Boye, hauinge VVinges at his Shoulders, and a Bowe in his hande, prest to Shoote.

Signification.

BY Cupid, Loue is signified, and likened to a Childe, because it is not able to resist Affection: also because Loue maketh Oldemen, sometyme Foolishe as Boyes, in which foolishnes they become more Ignorant, then Children, his Winges, betoken ỳ swiftnes of Loue, ỳ although the body be staied by force, yet is the Mind voyd of victory: By his Being blinde, ỳ fond affections of foolish Louers: for ỳ also loue is as fond in cholinge, as selfe will

vnaduised in deliueringe: Yf it proceade of the man, then is Beauty preferred before Honesty: If of the Woman, then vayne Bzauery, before ciuell Modesty. For as a foule Whore, delighteth in a personable Mã, so likewise a foule Knaue taketh pleasure in a fayre Whore. When the Dartes of such Loue proceadeth, it manifestly proueth, that Cupid of cupio is Blinde in deede.

The Poets fayne that Cupids Bowe, signified, the attemptes of Loue. And the Arrow, the force of Louinge: and the percinge to the Heart: the full consent, of the same. Also that Cupid was Venus sonne, who takinge vppon him the Shape of Iulus, so enflames the Heart of Dido with Æneas his Loue, that for greife of Æneas Departure, she slue her selfe.

VOLVPIA.

Volupia was figured lyke an Empresse, but pale of Countenaunce, treadinge Vertue vnder her Feete.

Signification.

By Volupia, Pleasures bee signified: shee was figured lyke an Empresse: for that for ꝑ most part, Men in preferringe Pleasures, submit them selues, to their delightes. Her pale Looke, signifieth, the feare that Wantons lyue in, fearinge alwayes least Fortune shoulde turne her Wheele, and that Sorrowe shoulde followe their delightes: as after sweete Meate, sowre Sauce. Her tramplinge vppon Uertue declareth, that they cannot be but despisers of Uertue, which will let

lose

loſe the Raynes of their deſiers to fleſhly Appetite.

The Poetes fayne that Syrenes, the Daughters of Achelous, dwelled within a certayne Iſlande betweene Italy, and Sicill, who with their ſweetenes of Voyce, allured ſuch as paſſed by: who no ſoner obtayned their cõpany, but were rewarded for their cõming w̃ preſẽt death. Vlyſſes, occaſioned to paſſe by: & to preuẽt their Whoriſh illuſions, cauſed all his Saylers and Souldiers to ſtop their Eares, and him ſelfe to be bound to the Maſte of his Ship. By which Policy, hée eſcaped the perill. The Syrenes, for anger that they were preuented, flange themſelues headlonge into the Sea, whereby is deſcribed the property of Enuy, who wyll rather then bee vanquiſhed from doinge of Miſcheife, further their pretence with their owne Death.

As ruſt conſumeth Iron, ſo doth VVrath, the Bones.

HARPOCRATES, AND ANGERONA.

HArpocrates, and Angerona, were figured in comely Apparell, holdinge their Fingers vppõ theyr Mouth.

Signification.

They both reſemble Taciturnitie, and in beinge comely Apparelled ſignifieth the graue modeſty of prudent Gouerners. By the holding of theire Forefingers on their Mouthes, ſheweth alſo the heedefulnes, that Men ought to haue in ſpeakinge.

The

The Poetes fayne that the Pyes Chatteringe betokeneth Ghestes: And Womens Bablinge, betokeneth folly: for sometimes both sortes, so trauayle wyth a woyd, that they hallard both life & goods.

OSIRIS.

OSiris was figured with a Basket vpon his head, in the which was a Serpent with three heades, holdinge the Tayle in his Mouth.

Signification.

OSiris the God of ease or rest, figured slowe pacinge, wyth a Basket on his heade: by his goinge is signified the careless dealinge of vnthryfty subiectes, & seruaũts, which are necligẽt in ỳ Affayres of their Princes, & Maisters: By the Basket the bõdage of seruice vnder the which, all are belde: By the Serpent with three heades, The first of a Lyon, ỳ second of a Dogge, the thyrd of a Wolfe. The Serpent signifieth the pruidence of Lawes, well to gouerne cõmon Wealthes: The head of the Lion, the courage of ỳ kinge: the head of the Dogge, the auctority of nobilitye, the watchfull barkinge of spiritualitye, to defende the oppressed from enormities: the head of ỳ Wolfe signifieth oppressiõ wh proceadeth from the Kinge, from nobility, from spiritualitye, from Officer in auctority: from the kinge whẽ he graũteth ones much liberty: frõ the Nobility, whẽ they regarde not magnanimity: frõ spiritualitye. when they defend not fidelity: from Officer in auctority, whẽ by careless oppression, they cõsume pouerty. These. iij. heades

heades ioyned to on body, signifieth, the mutuall accord or consanguinity in euills, which as the Serpent deuouringe herselfe, by beginninge with her tayle, so are diuers Kindomes, by oppressinge cõmõ Wealthes, made weake, and brought to confusion. Osyris, Raygned in Ægipt, whom, Typhon, his owne Brother, to obtayne the kingdome, inuaded, & takinge Osiris captiue, murderously cut him into. 25. peeces sendinge eache peece to sundry Conspiratours of his death, supposing thereby to haue obtayned their greater fauours. But Isis, with the helpe of Oros her Sonne, reuenged her Husbandes death, by hanging Typhon on a Gallowes. For sũdry benefits that Osiris had done to the Egyptians, they worshipped him as a God.

ISIS.

Isis was proporcioned wyth a Cornet in one hand and a Ship in the other.

Signification.

Isis hath a Cornet in one hand, because her Preistes in their Sacrifices, did honour her with the Melodies of that instrumẽt: she holding a Shipp in ẏ other hand, in honour of Osiris, which for her sake had passed many and daungerous Seas. The Poetes sayne that Iupiter companyinge with Io, otherwyse called Isis, Iuno came vpon them, one such a sodayne, as for the hidinge of the fact, he turned Isis into a Cow, but Iuno suspectinge the matter, desired the Cow of Iupiter, and gaue her to Argus to be kept. But Mercury, by the aduice of Iupiter, to set Isis at liberty, slue Argus,

gus. Iuno, for reuenge caused the stoute Fly, to stinge and vexe Isis, who beinge exceadingly tormented, bieu her selfe from place, to place, til at the last she entered Egipt, where being restored to her former Shape, she was Maried to Osiris, and after her Death was made a Goddesse.

PAN.

PAn was figured, with a longe Beard and hornes on his head, his Feete were lyke vnto a Goat, holdinge a Pype to his Mouth.

Signification.

BY Pan, Shepheardes are signified and meaneth no explication, because the whole description, contayneth the Portrature of a Shepheard.

The Poettes fayne that Midas, a Rych Kynge of Phrygia, obtayned of Bacchus, to haue any thing geuē him that hee would wishe. He therefore desired that what soeuer he touched, might bee turned into Gould. Bacchus graunted the request. Midas to try the truth, touched not only Tymber, Stones, and Fruict, which turned to Gold: But also his Meat, & Drincke: it repented him of his folly, & seeinge himselfe so ouermatched, waxed pensiue, requiringe Bacchus to take frō him his wish. Bacchus not hard to be intreated, cōmaūded Midas, to washe himselfe in ꝑ Riuer Pactolus, & he should be cured: he did so, and ꝑ Riuer, sithens hath had Golden Sandes. Afterward, when Phœbus, and Pan, contended whether of theym two, should be iudged

the

ꝑ beſt muſician the hyl Tmolus being choſē foꝛ iudge, gaue ſentence on Phœbus ſide: but Midas ſtanding by and not choſen foꝛ a dayes man, very fooliſhly, ꝓferred Pan. Phœbus eſpying Midas to be a buſie body, foꝛ his greate foliſhneſſe, gaue him a payꝛe of Aſſes eares, but Midas ſo hydde theym, that none knew it but only his Barbour, and not mynding to conceale it. Neuertheleſſe not daring to repoꝛt it, hee made a Vaulte, in the which he cryed, *Kyng* Midas *hath Eares lyke an Aſſe*, and after couerynge the ſame, with Earth in ſuch a Poyſte place where Reedes began to grow, oute of the whiche Caue, by ſhakinge too, and fro, hee ſounded foꝛth thoſe woꝛdes, which the Barbour had infuſed.

CONCORDIA.

CONCORDIA was figured lyke a comlye Matrone holdynge a Chayne, to the whyche were faſtned all kynd of Beaſtes by couples in theyr kynde ſittinge on Inſtrumentes: she was alſo likened vnto the Storke.

Signification.

COncorde ſignifieth all coequalities, aſwell of agreeinges in Beaſtes, Birdes, Serpentes, Woꝛmes, Fiſhes, Fowles, as Man and Woman, kingdomes and Nacions: Being poꝛtraicted lyke a comlye Matrone, ſhoweth thereby the modeſtye aſwell of the Mynde, as Apparel, to bee aduiſed in al thyngs, her Chayne alſo ſignifieth the foꝛce of a Stable Mynde, in faſt lyncked experience: By the Beaſtes cowpling

together, the accord that Nature yelded to her owne kynde. By sitting on diuers Instrumentes, the supplying of vayne phantasie, not ouer much delighting in naked comfort: for as euery Instrumẽt (how braue soeuer they be in show) be ingfould discordãt in Note, from the true concord in Musicke, is nothinge worth, so Amities, Frendshippes, and Cordiall dealinges betweene man and man, being but to the vtter show, & not from a faythfull harte, is then called Hypocrisie, and breedeth dissention: For the Auncient Romaines esteemed more a small Acte done in the furtheraunce of the Common Wealth, then great showes of wordes called vayne Boastinge without Deedes.

In that Concord is fygured amonge the Pagans in the shape of a Storke: it is to be shewed what her properties are, which is, euerye thirde yeare to caste foorth of her Neast one of her Byrdes, from the house or Tree, whereon shee buyldeth and breedeth, as a recompence for her quiet sufferaunce: moreouer when she is olde, she is fedde by her Younge with great diligence.

The Kinges in tymes paste, caryed in the toppe of their Scepter, the similitude of a Storke, and in the lower ende, the shape of the water Horse, signifyinge thereby, to be mayntenours of peace, and byders of such, as shoulde vse byolence to anye.

As the Storke is a deuourer of Serpentes, so ought Kinges to bee destroyers of Theeues, Murderers and Robbers: and as shee is liberall in geeuing her young, so ought Kinges and Princes, to rewarde their Subiectes, not with the Goodes of others, but with their own, and as the younge Storke doth feede the olde, so ought the Subiectes beinge fedde by good Lawes, rewarde their kinges with large Treasures:

for

for where good Lawes are, there is none oppression.

Sundrie other haue figured Concorde in the forme of a Doue, or Turtle, because that shewing the Concorde of kynde faythfull Fidelitie, both kinge and Subiecte ought to hold the same truthe.

PROTEVS.

PROTEVS hath no shape or likenesse, because the Poetes faygne that he was a God of the Sea, which could turne himselfe into any shape, whether it were of flaminge Fyer, or of a Furious Lyon, a grunting Hogge, a running streame, or any thinge ells, whatsoeuer him lysted, which thinge Virgil *signifieth in theese Verses.*

Omnia transformat sese in miracula rerum,
Ignemq;, horribilemq; feram, fluuiumq; liquentem:

Hymselfe he straungely doth transforme
into al shapes, and gleames:
Now lyke to Fyer, now like to Beast,
now like to siluer streames.

Some thincke that by Proteus the vnpuers affections, of manns mynde are signified: for somewhyle wee take pleasure, for the chiefeste felicitie, when in verye deede it is but a hoggish affection: otherwhyle Anger haleth vs, and maketh vs more lyke Tygres, than men: somtimes Pryde assaulteth vs, and maketh vs more hautie then Lyons: somtime swynish affections, and then we become more Dronken then Hogs: as for good cogitations, they haue smalle or no dwellinges in our harts, and that is signified by the water.

Wherfore, if wee wyll reape anye profite by Proteus that is, by these our dyuers affections, we must byde theym: For the Poetes saygne, that Proteus. neuer gaue sooth anye true Dᷓacles, but when hee was forced or constrayned thereunto.

ASTRÆA.

SHee was portraicted in a Virgins Habyte with verye seuere countenaunce and comelye Gesture.

Signification.

BY Astræa is signified Justice. She geeueth Iudges to vnderstand that they bee of Force against the wicked, but mercifull to the Penitente: as precise & vpright in Justice, as otherwise graue and modeste in Apparell.

HARPYÆ.

HARPIAE were portraicted like Carmarãts in bodye, but strompetlyke faced, hauinge long and cruel tallantes,

Signification.

BY the Harpyæ shameleſſe desperate iniuries are signified, which as vnder Feathers' are shadowed for a season: By theyr whorishe Countenaunce, the cankerrd wrath of a malicious woman, as in Dalila,

Mem.

Memphetica, Vaſthi, Iuno, Semiramis, Cleopatra, & Philamertia: by their longe and ſharp tallentes, their greppe deſyre, to gette in poſſeſſion the goodes of others.

The poets faygne, ẏ ther, are three ſiſters of them, wherof the firſt is called Aello, which in our ſpeche ſignifieth a ſpoyler of men, by vnſatiable whoredome. The ſecond is called Ocypite A ſpedy conueyer or filcher, a hackney whore, while ſhe is in fact: ſhe pyckes the captiues purſſe.

The third called Celeno: which ſignifieth darke, becauſe the doinges of whoredome loue darknes & hate the light.

PARCÆ

PARCAE wer thre ſiſters of deſtinie, wherof Clotho was figured holdinge the diſtaffe, Lacheſis drawing out the threed, and Atropos cutting it of.

Signification.

The Poets fayne that theſe thre ſiſters betoken the felicity and ſtate of man, and the miſery of man.

By the threedes, mans life is ſignifyed, forwarning euery eſtate to lyue well, ſo longe as Lacheſis dothe drawe the Threede, it geueth warnynge that tyme be diligently ſpent, for when Atropos commeth to cut the threed, thereby is ſignifyed the ende of lyfe, thē is natures courſe ended: if ẏ threed be white, it betokens felicity, if it be blacke, endleſſe miſery: ẏ is, if the lyfe be vertuous, it obtayneth lyfe, if it bee vitious, then ſoloweth death.

The Golden Booke

PRIAPVS.

A YOVNG man armed, hauing two winges, in his right hand, a veſſel: powringe forth water on a ſquare ſtone, on his left arme bearinge al ſortes of frutes, in his right hande a whippe of three cordes, hauinge alſo a greene VVillow garland on his heade.

Signification.

THE young man, betokeneth kyndled luſt, otherwyſe called the God of Lecherye: his two winges, ſwyftnes, to accompliſh carnal Venerie: the one wing is Flattery, the other, is Force. The veſſel of water poured foorth on the ſtone, the multitude of wordes tending to no vertue: the ſquare ſtone, the ſtubburne and harde harted. By the holdinge of dayntye fruites, the waſtful expences that Leacherye dieth by ryotous exceſſe.

By the whip, the ſharpe toyle of beggery, which followeth the haunters of ſuch art: By the three coyles hunger, ſickneſ & death. The Garlande of Willowe foreſheweth the ſharpe tyme of youthe, or ſloppyhynge ſtrength.

The Poets faine Priapus to be the ſonne of Venus, which is Luſt following carnal deſyre. This Priapus was honowred for a god among the Gentiles, & prayed vnto by their women ỳ were barrayne, to the ende they might haue childzen.

GRATIAE

GRATIÆ

THE Three Graces were portraited naked with hand in hand, wherof two loked toward vs and the thyrd from vs.

Signification,

By the three graces, thankfulnes, Bountefulnes and liberality is signifyed: for in that one loketh frō vs, and two toward vs, we are let to weete, ỳ one benefyte when it is bestowed wel, will bring with him two home agayne.

They were portrayted naked, because benefytes muste not be counterfaited, but done for vertues sake. Theyr holding of one an other hand in hand, signifieth ỳ bountie doth winne & couple mens hartes to gether. They also were portraited Lawghinge, because the liberalitye ỳ is commended, dothe procede from a cherefull and wylling mynde.

The Poets fayne that the first for her mery countinaūce, was called Aglaia ỳ second for her fresh colour was called Thalia: And the thyrd for her pleasantnes was called Euphrosine. Aglaia, signifyeth thankefulnes for benefits receiued. Thalia, plenteousnes by liberal reward, Euphrosine liberality whē neve is espied. These prefigure ỳ the benefits of ỳ mind, ought, to bee no lesse liberal then ỳ procedyng liberality, which procedeth frō forth of ỳ earth, & therfore called Gratiæ.

ORPHEVS

ORPHEVS was figured in a Philosophers wede, playing on a harpe with sundry sortes of beastes and byrdes about him.

Significa-

Signification.

Signification.

By Orpheus is signifyed skilful muſike, as wel by ſonge as inſtrument. By his Philoſophers weede, the cumly geſture that belongs to handling the inſtrument. By the harpe, the wyſe ſentences and ſonets to the avoyding of muſike. By the beaſtes and byrdes the delectable mindes of the ſimple vnlearned.

The Poets faine that he was a peereleſſe muſition in ſo much, that at his playe, wild beaſts would come aboute him, the byrdes ſtay their flighte, the waters, their flowinge, the trees bow down theyr toppes, and the mountaynes hoppe, whereby is ſygnifyed the delightſome pleaſures in al eſtates.

The Poets faygne that when his wyfe Euridice was dead, he went to Hell, to ſpeake with her ſoule, where his ſwete muſique ſo raviſhed the mayſter Deuyll, that hee conſented to let Orpheus haue his wyfe, agayne, condicionallye ỳ ſhee ſhoulde not loke backe til ſhe were out of the infernal kingdome, which thing ſhe not able to refrayne: he loſt her agayne. Muſique is delectable to the mynde, but carnally liked, is hurt to the ſoule.

PERSEVS.

PERSEV Shad wyngs at his ſhoulders, a Falchion or Percian ſwoorde by his ſide, and flyinge Pegaſus beatinge the grownd with his heeles.

Signifycation.

His winges betoken his ſhippes, by which he ſayled into

into Asia: his swoyde sygnyfieth his victoyre ouer Medusa; his flyinge hoyse, is a representation of Fame, and speedy pursuite after his enemies.

The Poets fayne Stheno, Euriale, and Medusa, to bee three sisters, euery hayre on ech of their heades, to to a Snake, and all ẏ they looked vpon, they turned into stones, by which is signified, their blazing Beautye, to bee such, and so greate, that they bereft or enamoured al that looked vpon them, so farre from wyt & vnderstãding, by their allurìng slights, & coũterfepted shewes, ẏ therfoyre they were fayde to bee transformed into stones, because they ruled thẽ at their pleasures.

The Poetes fayne Perseus, to haue boyowed of Mercurie, both Wynges, and Swoyd, and of Pallas a Target, and so comminge sodenlye, fyndinge Medusa sleeping bee cut of her heade, and shewed the same to his enemies, at the sighte whereof, they turned into Stones.

The force of Forreyne helpe,
ech Countrye maketh stronger:
And force supplied when time doth last,
doth prosper it the longer.
The smyling shew, which treates a peace to be
Is treasons fraude: let dayly prudence see.

FVRIÆ.

THe three Furies, Alecto, Tysiphone, & Megera, were portraicted with whyppes, in their handes: their hayres hyssyng Serpentes, with haggish

lookes and gryeſlye countenaunces.

Signification.

By the Furies, the ſtynge of an euill conſcience is ſignified: their whippes betoken the Torments which the wicked are forced to endure: their Serpentyne hayres, doth intimate, that the Conſcience doeth alwayes gnawe, and byte the harte of the vngodlye. Their menacing looke and countenaunce, doth threaten the grieſlye toyle in the ſecond Lyfe. Tullie in hys Oration pro Roſcio, declareth after this ſorte.

Nolite putare, quemadmodum in fabulis ſæpe numero videtis eos, qui aliquid impiè ſceleratèq; commiſerũt, agitari et perterreri vedis ardẽtibus: ſua quẽq; fraus, ſuus terror maxime vexat, ſuum quemq; ſcelus exagitat, amentiaq; afficit, ſua mala cogitationes conſcientiaq; animi terrent. Ha ſunt impijs aſſidua domeſticaq; furia, quæ dies noctesq; parentum pœnas à ſceleratiſſimis filijs repetunt.

In Engliſh thus.

Thinke not (as Poetes haue fayned) the wicked to bee ſinged and ſcorched with Flaminge torches: it is our owne guyle, that moſte doth beguyle vs, it is our owne wickednelle, that doeth moſt affright vs, it is our own folly, that doth moſt caſt vs downe, and our own thoughtes and wicked conſciences that doth torment vs. Theſe, theſe I ſaye are the continual beſome Furies, which day and night, cryeth for vengeaunce, and puniſheth the ſinnes of lewd Parentes vppon theire wicked chyldren.

The Poets fayne by theſe three Furies, the diuers affectiõs of ꝑ mind, which force mẽ into ſũdry, & diuers miſchieſes: the firſt is Anger, ꝑ ſecond couetouſnelle, the thirde Luſt, wherof Anger deſireth to bee reuenged: Couetouſnelle to poſſelle great riches: and Luſte

to en

to enioy Fleshly pleasures.

CASTOR & POLLUX.

These were figured like two Lampes, or Cresset lightes, one on the Toppe of a Maste, the other on the Stemme or foreshippe.

Signification.

By the light first appearing in ꝑ Stemme or forship & ascending vpwarde, the Mariners hope of good lucke, for wynde and weather layre to ensue: But if ether lightes beginne at the Topmaste, Bowesprite, or Foreship, and descend downward into the Sea, it is a token of vehement tempest to folow.

Castor is supposed to be that light which ascendeth & burneth cleare & bright. Pollux that which descendeth, and is more dymme, & stynching, lyke Sulphur.

The Poetes faigne, that Castor & Pollux were the two brethren of Helena, who for their vnsaciable lecherie, and hotte burning lustes, were transfigured by Apollo into two lightes, & mitted to the gouernment of Nocturna, to be dispersed into euery coast for a plague & reuenge of the Troians destruction. By the encreased lightes is ment the fiery lustes: the clearnesse, that which proceedeth of Youth, which for a tyme seemeth delectable, & soone is quenched. The dymme lighte of Pollux signifieth Age, and the Luste thereof, to be more filthy, and therfore continually banished of the Vertuous.

The Athenians had for their God a gay Image, with a golde tõgue, by which was signified that

neither Apparel nor outwarde comlyneſſe was any thinge worth, not hauing a Golden toung. VVherby is ſignified Truth. Veritas temporis filia.

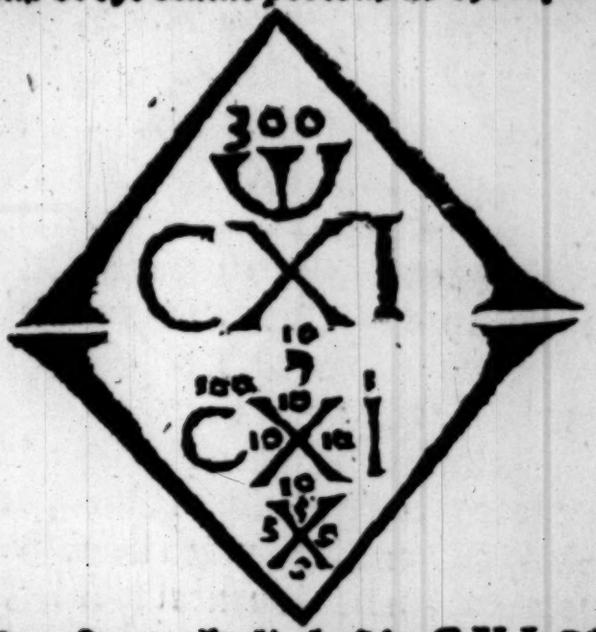
SEinge that wee haue ſpoken of manye DemiGods and Goddeſſes, conſider wel, by the Fygure followinge, of the one eternall, moſt mighty, moſt true and euerlyuinge God, by whoſe diuine ſufferaunce, manye thinges hath paſſed, and the former Ages meruelouſlye darkened, by the onelye crafte, and ſlye practiſes of our mortall enemie Sathan, the onely author of al errour and diſcorde. This Fygure is ſet betweene the Heathens, Pagans, and falſe Chriſtians, the more to blemiſhe their fooliſhe Imaginacions, for as before is deſcribed the Gods of the Gentiles: ſo foloweth after the Gods of the Romiſh Churche, to the ende that euery true Chriſtian, may the better diſcerne the light from Darkeneſſe, and Truth from Falſhood: and cõferring the vayne imaginacions of tyme paſt, with the true Touchſtone in tyme preſent, ſhal eaſelye eſpie, the broade way to deſtruction, through the which too manye haue paſſed: and now fyndyng the narrow waye to ſaluation, may euermore be the redier to prepare themſelues to the Hauen of Peace, which God in mercye graunt, for his onelye ſonne Jeſus Chriſte his ſake aſſiſting vs with his holy ſpyryte now & euer. Amen.

A Fygure on fyue Letters, of the Eternitie vnder which is comprehended the Hypocryſie of the Church, the loſing of Sathan, and the appearinge of the Goſpell.

C. is the capital letter of Chriſtus, two V.V. endwiſe ioyned maketh an X. which is in nũber 10. ꝑ figure of the Law, nature & grace ſo ioyned togethers,

called

called the lawof the tenne commaundementes, which being geuē after creatiō, called DIES, standis in in .2. place: the 3 letter I. which is in number one, repꝛesenting the beginning, and ending applied to the 3 person which is Homo, who being made in Dies, which wozd carieth also his pꝛoper signification, as of 4 letters 4 Elementes, & then secōdly the woꝛd Homo of the same 4 letters, the 4 cōplexiōs & hauig life in it selfe foꝛ a tyme by creation, generation, & pꝛocreatiō, is said to be ẏ, which Homo signifieth, which is mā: first Earth, Water, Aire, Fyer: thē Melācholy, fleumatike, sāguine & choler so cōpoūded as a liuing creature exceding all other. Fy the thꝛid and last figure whiche is one, & the first from the beginning is made 3 by the same, as by the figure moꝛe playnely appeareth vnder ẏ which is figured, Christus, Dies, Homo. cupplinge it selfe into humanity: woꝛkith redēption through moꝛtificatiō, & resurrectiō. The hebꝛew Schin ש signifieth the coniunctions of the diuine persons as the foꝛmer in re-



dēptiō father, Son, & Holi ghost by C.X.I. These bewraye false religion, Apostacy & Hypocrisy by Chꝛyst in tyme among men.

The

The letter C, one hundred: the letter X, x̄, the letter I, one: which make one Hundred and eleuen: ꝑ two letters V V, as thus X makes an X, which is tenne: and one ten makes foure V, V, V, V, which is twēty: in the whole thyrty. The letter X turned euery way, makes four tennes, which is 40. in ꝑ whole, 70: to 70 ad. C. X I. wh in al maketh 181. Thē gather together ꝑ Hebrew nūber ק which is. CCC. & ꝑ charect ꝑ Iod which makes 10, that is in all 491. ad to euerye letter single in the square one thousande, to the number of 491, and you shall fynde 5 4 9 1. from the whyche tyme beynge expyred, to the ende of the seconde commynge of CHRIST persecution is to bee loked for.

Vnfolde me this, and tel me playne:
VVhether the Gospel shal remayne.
Yf thou say no, then hast thou lied,
for truth it selfe the same hath tryed.
Sathan was bound a thousand yeres,
His members are worse then him selfe.
Sathan dayely among men apperes,
Romes treasure is turned to pelfe.

Many nations and Cities had a wonderful great delight in themselues, for that they were cōsecrated vnto certayne Gods Athens was cōmended of Minerua, Delos the Iland of Apollo & Diana. Cicero against Verres prayseth al Sicilia, but especiallye ꝑ mount Etna, for that it was cōsecrated vnto Ceres, as thoughe it were wholy nothyng els, but an house or temple of Ceres. How much more honourable is it, for those which be Christians in name, to be the same in deede, the children of the one and the euerliuing GOD, whiche

w̄ is blessed for euer, am̄. For among the gentiles such regarde was had vnto vertue, that they dedicated to ꝑ vertuous, ꝑ reward of three goddesses.

The first Strenua whereby is mente Dexterity or valiant dealinge.

The seconde Agenoria. whiche signifyeth virilitye or manhode tendynge to Actiuitye and valiantnes.

The thyrd Stimula which signifyeth a spurre, the agility & quicknes to vertuous exercises. Seing therfore that the Gentiles and heathnish people in auncient times past, haue so preferred vertue, that not onely they haue executed their lawes by punishinge the Ungodlye: but also haue lefte in Tables, written, paynted and grauen, the substaunce of that which they professed for a perpetuall recorde of theyre liues and conuersations, howe much more oughte wee that are Christians esteme of the most deuine tables geuē by God to Moses. wherein was drawen by the finger of the almighty, the happie gouernment of mannes felicitye? Also what pictures canne more admonisheth en the grauen, writtē and prynted charectes and bokes of gods eternal word and gospel confirmed by a glorious victory, ouer a tirānous death, to beholde one another it shal suffice whether the deedes frō the mynde be aunswerable to the Image of the bodye or not: but being founde farre otherwyse as euery man and woman, nation & people, wil decke and make comly the earthy body by washing, bathing & curious clothing, clēsing & brusshing ꝑ spots of dyrt & dust, so is it behoueful to euery christian so to cleanse his mynd and conscience from euel thoughts and workes, as maye prepare the soule with adorned vertues before God w̄ more Diligēce thē ꝑ garmēts before worldly & carnal

Princes

princes the neglecting wherof, prouoked God almighty, first of all after mans pryde began to growe on the earth, so lor to reiect him from his fatherly compassion, that his holy spirite no soner being absent, Sathā presently steps in, and so fillinge the mynde wyth vayn cogitations, which presently began inuocations to diuyls, honours to spirites, & worshipinge of creatures, neuertheleſſe in ỹ mīdest of the which sin, thereamōg some remayned the sparkes of treue seruice, by the which although outwarde Idolatrous, yet inwarde by lawes, & constitutions verteous this Straūge entermixed stratageme engēdred after a time Hipocrisie which left at ỹ last ỹ act of doing Justice, & by vsyng ỹ bare shew, became Infideles: through the which Sathans kingdome increased, & Gods people became few Till by the comming of our Blessed Sauiour many were restored agayne, as by the disputation betwene Adrianus & Epictetus is somewhat to bee parceyued and after the end thereof shall folowe the Goddes of Superstition.

☞ The Capital God in his right fashion.

Adrianus out of Vegetius de re militari.

WHAT matter is it, yf thou vnlose thy gyrdle for vs, thou thy selfe shal not bee vnclothed, regard that body by the which thou maiste be taught.

Epictteus It is an Epystle.

A. VVhat is an Epistle?

E. A silent mesenger.

A. VVhat is a Picture?

E. A glosing treuth.

why

A. VVhy doste thou tearme it so?

E. Because wee see paynted Apples, flowers, lyuinge creatures, Golde, and Siluer, and they are not the very true, & selfe same thinges.

A. VVhat is Goulde?

E. The bond Slaue of Death.

A. What calleſt thou Siluer?

E. The place of Enuy.

A. What is Iron?

E. An Inſtrument for euery Arte.

A. VVhat is a Sworde?

E. The Ruler of Force, the ſtay of Tentes in Battaile.

A. VVhat is a Fenſor?

E. A manquellour without offence.

A. VVho are thoſe, that beinge in health, are ſicke?

E. They that are buſie in other Mens matters.

A. Howe can a man laboure, and not be vveary?

E. By gayninge.

A. VVhat is Frendship?

E. A concorde, or agreeing.

A. VVhat is that which in lengthexceadeth al other thinges?

E. Hope.

A. VVhat is Hope?

E. A ſlumber to a Watchman: and a doubtful Chaūce to him that looketh for it.

A. What thinge is that which a man cānot behold?

E. The Wynde of an other.

A. In what thinge doth a man offend?

E. In luſt.

A. VVhat is luſt?

E. A ſecret ſtearinge of the Body to Ill: A corruptible heate, the Originall to Leachery.

A. VVhat is Liberty?

E. Innocency.

A. VVhat is cõmon aſwel to a King as to a wretch?
E. Byrth, and Death.
A. VVhat is the beſt thinge, and worſt thinge?
E. A Woorde. (to another?
A. VVhat is pleaſaunt to one, & diſpleaſaunt
E. Bondage againſt liberty: proſperity to the healthy: To a King, no company: to a Begger, no Almes.
A. VVhat is that which is euer?
E. Lyfe.
A. VVhat is Lyfe?
E. The originall of all beginninges.
A. VVhich is the beſt Lyfe?
E. Felicity.
A. VVhat is the moſt certayne thinge of all?
E. Death.
A. VVhat is Death?
E. A perpetuall ſecurity.
A. VVhat is the generall Death?
E. The ende of all thinges that euer were: a thinge to bee feared of none that lyueth well: the Enemy of lyfe: a God ouer liuinge Creatures: a feare of the Parẽtes: a praye to the Children: the cauſe of makinge Teſtamentes: a Speach after life is departed: the very laſt Mourninge: a forgetfulnes, after a Remembraunce: the light Torch of the laſt Fyre: a burden for a Graue: a title of a Toumbe, & Death is the ende of all euil.
A. VVhy are the Dead crowned? (lyfe.
E. It is a Witnes þ they haue paſt the bitter courſe of
A. Why are the Thũbes of the dead boũd together?
E. Becauſe they may knowe themſelues to be equal after Death. and þ one of the hand is not ſeuered a þ
A. VVhat is the fatall fier?
E. A contentinge of the Dettour: A paymẽt of þ debt. and a
A. VVhat is a Trompet? warning of the ſeuerall hour
a mixture

E. The stirringe vp to battaple: the warninge to fight: a mixture of Swordes: a lamentation of dead Corses.

A. What is a Pooreman?

E. A desert Well: whom al the Passengers behold and leaue it still in his place.

A. What is man?

E. A Man is like to a Potehouse: the first roome is warme, where the bodies are annoynted: so an Infant beinge borne, is first annoynted: the seconde for the bodyes to sweat in, is Youth: so are the bodies subiect, & therefore equall to distemperatures.

A. What is mans strength?

E. Like a rotten Apple, eyther they fall downe when they are throughly ripe: Or if they falle before, they falle hardly.

A. What is man in Age?

E. A Candle placed against the Winde: a Sojourner in Earth, the very Image of the Lawe: a Stable of misery, a bond slaue to death: a delayer of life, with whom Fortune dalieth.

A. What is a Woman? Litigious:

E. A necessary euil: for vnnecessary causes: a touchstone to shew ỳ colour of Gold, & Siluer: a burde to beare childre of two sortes: men & wome: Bastards & Hermaphroditical childre, hauing. 1. mother, & 2. fathers.

A. What is a Woman. Coniunctiue.

E. The piller of the house: the Ioy of the Husband, the comforte to children, the Storehouse of Generation, & the Augmentour of Posterity.

A. What is Fortune?

E. Shee is a noble Matrone ỳ applieth herselfe to her seruaũts: the next marke wout Iudgement: a chaũce of outwarde goods, wch shineth on him, on whom it happeneth, and darkneth him, from whom it flyeth.

A. Howe many Fortunes bee there?

E. As many as fond heades hath inuentions: yet sayd to bee three: one blinde that applyeth herselfe where shee list: An other Mad, that taketh away agayne the Gifts by her geuen: The third is Deafe, that neuer will harken to the Prayers of the miserable.

A. VVhat are the Gods?

E. The very figures of our Eies, the powers of ꝯ mind, if thou be afrayd of thē, that is feare: If thou refraine of thine owne accord, that is Religion.

A. VVhat is Religion?

E. A Doctrine established in thy minde, vnto the which is geuen reuerence, either good, or bad.

A. VVhat is good?

E. That which was neuer Ill.

A. VVhat is Euill?

E. That which hateth good.

A. VVhat is the Sunne?

E. The light of the VVorlde, which geueth and taketh away the day, by the which we know the course of the howers.

A. VVhat is the Moone?

E. The Apoer of the Day, the Eye of the Night, the Light of Darchnesse.

A. VVhat is Heauen?

E. A high, and mighty Roofe, a pured Ayre.

A. VVhat are the starres?

E. The destenies of Men, safe Pauens to ꝯ Mariners.

A. VVhat is the Earth.

E. The Barne of Ceres. A mansion place for Lyfe.

A. VVhat is the Sea?

E. A way vncertayne.

A. VVhat is a Shippe?

E. A wauering house, a vvellinge place, where thou lyst, the

lyst, the power of Neptune, a table for the course of the yeare.

A. VVhat is a Mariner?

E. A louer of the Sea, a forsaker of the firme Lande, a Cõtemner of Lyfe, & Death, a Cliẽt of the Waues.

A. VVhat is sleepe?

E. The Image of Death.

A. VVhat is the Night?

E. A rest for the Labourer, & a Gayne for the Robber.

A. VVhy was *Venus* paynted naked?

E. Because loue is naked, & because Venus doth leaue those naked, whom naked thinges delight.

A. VVhy was *Venus* maried to *Vulcan*?

E. That declareth all loue to be stirred vp by Heate.

A. VVhy was *Venus* Squint Eyed?

E. Because she wanted good Conditions.

A. VVhat is Loue?

E. A veration of an Idle Breast, in a Child it is shame, in a Virgin, a blushinge secret: In a Woman madnes: In a Youngeman heate: In an Olde man a langhinge-stocke: in the mockinge of the Vice, a heinous crime.

A. VVhat is God?

E. He which ruleth all thinges.

A. VVhat is Sacrifice?

E. An Offeringe vp of Incence.

A. VVhat is without a Companion?

E. A Kingedome.

A VVhat is a Kingdome?

E. A part of the Gods.

A. VVhat is a Kinge?

E. The head of the publique light.

A. VVhat is the Senate?

E. An Ornament of the Citty: The Brightnes of the Cittyzens.

VVhat is a

The Golden Booke.

A. VVhat is a Souldiour?

E. The Bulwarke of the Realme, the Defender of a Cõtry: a honourable seruice, a Messenger of Wight: In some Countries, a People naught set by.

A. VVhat is Rome?

E. The Fountayne of the Empyre: a mother of Motions: a Possessour of substãce: a hostage for Romaines, a consecration of eternall peace.

A. VVhat is *Rome*, sithens it ruled by religion?

E. The Fosttayne of Ciuil dissentiõ, poured into sũdry Kingedomes: A Brothell house for Whores maynteuaunce: A Sãctuary for Murtherers, & Theeues: A Pardon for homicide, the Temple of Idolatry: A depriuation of Uertue: the execrable face of alȝ furies.

A. VVhat is Victory?

E. An Enemy to Warre: a Louer of peace.

A. VVhat is Peace?

E. A quiet liberty.

A. VVhat is the Courte Haule?

E. A place for Prablers.

A. VVhat are frendes?

E. Goulden Images.

A. VVhat is a friende?

E. He that healpeth in time of necessity.

A. VVhat are Flatterers?

E. They that catch men like Fishes.

A. VVhat is the best ease?

E. He which doth good to most: and harme least?

STEPHANVS
THAT THE HOPE OF IMMORtality, hath conuerted many from Infidelity.

OUr almighty God hath made a plentifull worlde: But miserable fooles, maketh it to seeme scarce: when the hidden goods, bewrayeth the Gatherers. All thinges created in the Worlde, is fructfull.

Therefore,
Man being in the World, is fruictful.
VVherein?

Either in number of Vertues, through ꝑ which hee shal lyue. Either in the number of Vices, by ꝑ which he shal dye: and this is called Gayne.

A. VVhat doth a man gaine by getting the world?

E. The losse of his Soule.

A. VVhat is the losse of the Soule?

E. The excludinge from endlesse Ioye.

A. VVhat is Ioye?

E. The Iewell of health.

A. VVhat is health?

E. The perfection of peace.

A. VVhat is peace?

E. The whole rest of immortality.

A. VVhat is immortality?

E. The endlesse Ioye called felicity, which was from beyonde tyme, and euer shalbe.

A. By whom is mortality crowned?

E. By Immortality: who as cheife Creatour, chooseth whom hee wil and leaueth what he list.

A. VVhat is a Creator? (shalbe.

E. The originall of all thinges, that euer were, is, or

A. VVhat is his name?

E. God almighty.

A. And why?

E. Because he is the same, frõ whõ, & in whose power, are al thinges in subiection, Man, Beaste, Fysh, Foule, Serpent, Worme, Flyes, Heauen, and Earth, Hell, Sinne, the Deuill, and Deathe, who seeth all thinges before they were, what they are, and what they shalbe: who also sayeth, seeke not out those thinges, which are aboue thy capacity, because they are not subiect to thée.

The Golden Booke

Stephanus Verſes concludinge theſe queſtions.

The Tiger fierce, doth followe kinde,
The Doue by flyght, doth ſeeke her reſt,
The bleſſed ones, doth ſhewe their mynde,
Although of euill bee poſſeſt.

The Haughty Rocke though faſt hee ſtande,
Is ſubiect to the quakinge Earth.
The vile ſurmiſe of wicked Man,
Is forſt by kinde to loſe his Breath.
Striue not therefore agaynſt the Streame,
The foode yealdes ſuch as laboure gleane.

Vorax the capitall God of Superſticion,

SO called of deuouringe, oppreſſinge and conſuming by takinge with vyolence the Landes and Goods of Kinges, and People, by perſecutinge, for the truthes profeſſion, by killinge to ſuppreſſe, and darken the verity, for ẏ cuſtome claymeth auctority, after the which followeth Superiority, which beinge obtayned, contẽneth Equality, and ſo remayneth as highеſt till the almighty fruſtrate ſuch Arrogancye.

Fraunciſ.

ITem that he ſitteth in the firſt degrée, & cheefeſt place in Heauen, & hath his Seate in the Highеſt Place.

That

that Frauncis is Chriſtes Chauncellour, Treaſorer, his banner bearer, & counſayler, & that he beareth the woundes lyke Chriſt: & where as Lucifer was ẏ higheſt ſette in the heauen, being longe ſithens diſplaced, Frauncis hathe his roome, implying, ẏ there is foũd none like him, for hee, hathe obſerued the lawe of the highest.

Item that the doue ſent from Noe out of the Arcke, ſignifieth the order of the barefoote Friers: alſo that, in al things, Frauncis was like the ſonne of God, whether this be horrible blaſphemy, let al that be of God, Iudge.

Pope Gregorie the. 9. made him a Sainct.

A Confirmation.

FRyer Loy ſaw Chriſt crucified goinge before, and Frauncis talkinge with hym, & that Frauncis turned the Ryuer Tiber into Oyle, it may be thought he kylled a number of Fyshe, but poyſoned no Soules. an vncharitable miracle.

Of Frauncis Byrthe by Miſtris Picha his Mother I omitte, and infinite other Fables, becauſe he muſt geeue place to moe.

F. Gyles.

FRyer Gyles was rapt into Heauen.

Dunſtane.

SAynct Dunſtane, helde the Dyuell by the noſe with a payre of Tonges, by which is ſignified the ſtrẽgth of holy churche: in the which act, the Legende ſetteth

forth this toy to small commendacions: as also in the Alcharō of the Barefoote Fryers.

Such a number of preposterous Godds are to bee found: so Saincted & made by the mayster Demon, ỳ to wryte them al, would contayne an huge volume.

These haue I sette onlye to sharpen the myndes of wel disposed, the better to consider of the rest: & therfore the more earnestly pray to God almightye, for Iesus Christes sake, to keepe vs from such seruile bondage, as our forefathers haue long continued in, & dayly implore oure studies and wylles to his glorye, in which so doing, our assurance shalbe perpetual, which God in mercy graunt.

Item in the Reliques of Rome, the Pageaunte of Popes, the Forest of Hystories, the Secretes of Nature, and Anotomie of the Masse, are all readye touched the superstitious Godds and Saincts of Romayne factions. I therefore omitte the same, shewinge thee whyther to resort, as also the principal Authors, from whence they were first had.

Legenda Sanctorum. Brunellus.
Legenda aurea, Mystery of Iniquitie.
Sermones discipulorā.
Catalogus glorię Mundi.
Vita Sancti Patricij. Vita Christi.
The Flower of the Commaundementes.
Vitæ Patrum.
Methodi de Reuelationb. with many others, wherby the tyme present maye beholde as in a Christall Glasse lyke true traueylinge Pilgrimes, aswell the freckles of counterfeit perswasions, as also the great spottes of corrupt Religion, which being thus espyed, by the ayd of the three Graces, Fayth, Hope, & Charitie, we may attayne to the heauen of celestial perpetuitie.

Areca

A Recapitulation of the Sectari-

an Gods, by whose Heresies, much harme hath growen, to Gods true Church.

WHen the Image of the beast, a formed shape had foūd,
Thē straightwais he became to gene the church a wound:
Which church new erected, by force was put downe
By PAPA the great God, which weares the triple crowne.

HYs Heresye was and is of the Sacrament, that ẏ Sonne of God, borne of the Virgin Mary, was & is, in the Sacramente: of theyre abhominable Alter, Flesshe, Bloud, & Bones: also they hold, that it is lawful to haue Idols in Churches, to geeue reuerence to Saynctes canonized: also they holde, ẏ it is no sinne to murder the professours of Gods worde and Uerity, replying that there is none other Uerity, Doctrine, or Christianitie, then what proceedeth out of theyre Diabolical Synagogue: neither any other religion to bee holden for truthe, but that which proceedeth from Rome. The Popes Apparel domesticall, is a purple veluet Cappe, edged with Armine, or other rych Furres, hys vpper Garment, a Red or Purple cloake, euen wᵗ his elbowes, vnder ẏ which is a blacke silke Uesture, & vnder the Uesture a whyte lynnen Garment, edged wᵗ Golde & hunge with pendentes or belles, his Pontificall adournynge is a tryple Crowne of great rychesse, set with Stones of peerelesse value: his vpper Garment, is a Cope, more worth then his Condicions: hee is caried on the Backes of foure Deacons, after the maner of carying Whytepot Queenes, in Westerne Maygames.

The Golden Booke

Basilides.

BAsilides, the name of an Heretique, who affirmed that Christ was not crucified, but Simon Cireneus, who, as ꝑ Euãgelistes wryte, was cõstrayned to beare the Crosse, when our Sauiour waxed faynt, through effusion of blouue by his scourginge. He held that it was no offence to denye Christe in the tyme of persecution: hee denied the laste resurrection: hee also affirmed, ꝑ Virginitie was of no greater merite, then Maryage, but equall with it. Hee was aboute the yeare of oure Lorde. 110.

Cataphriges.

THese Heretikes, tooke their name of one Montan⁹ of Phrigia, and Archheretique, who affirmed that the Holye Ghoste was geeuen to him, and not to the Apostles. They Baptized not in the name of the Trinitie: and vsed to Baptyze men after they were dead. They did also condemne the seconde Mariage. This Sect began in the yeare. 170.

Apelles.

THys fellowe began his Heresie in Greece, hee denyed the knowinge of God, as that hee knewe not the God whom hee worshipped, and that Christe was not very God in deede, but a phantasie appearing vnto men as a man, he was about the yeare. 174.

Pharisees.

PHarisies were before Christ his cõming. 125. yeres: they

they tooke their names of Phares, seperating them as a people more worthy then other, taking vpon theym Pharah or Pharasch of expoūding the law of Moses and the Prophets. They beleued that god alone was onely the true god, and that Christes comming should be profytable for them, and yet when hee came, they persecuted him: they were proud bosters of their deedes. There garmentes were large and wide, and on the skyrtes of their gownes were broad gards, wheron were written sundry Characters in the Hebrew, and they named these, Philacteria.

Saduces.

These had theyr name of Zedec, whiche signifyeth righteousnes, and called themselues Zedechim, that is iust & right. These sprang vp after the Pharisies: they beleued that body & soule should both perish together, and that neither the godly should receiue any reward, for his good workes, nor the wicked shoulde receyue pain for his euil dedes, otherwise thē in this life. They held that ther was neither hel nor Heuē, nether Angel nor spirite: and that it was in our owne powers, either to haue felicity or misery. They were enemies against the Phariſes, and yet with the Pharaſes agreeing to persecute Christ Iesus.

Essees

Were a kynd of sect, hating mariage, they came together in great companies and held opinion that euil soules were dispersed in the Ocean seas, there to be tormented by the tempestes.

Cerdo

Cerdõ.

An heretike of Cerdonia who affirmed that Christ was neuer borne of a woman, and that he had no flesh, nor suffered any passiõ, but that he feined to suffer: he denyed God to be ỹ father of our lord Iesus Christ, and ỹ God was knowẽ and Christ vnknowẽ: god was holy, Christ he said to be vnholy: he denied the old Testamẽt, saying that it was the worke of an other God, & not of the vniuersall God: which other God was the beginning of the vniuersal mischiefe: he was after Christ our lorde 144 yeares.

Valentinianus.

This Heretyke held that Christe did passe throughe the Virgin, as the Wynde passed throughe a Pype.

Martion.

This heretike was Disciple to Cerdõ, borne in Cinope, a Citty of PONTVS who beinge at Ephesus in ỹ time of S. Iohn the Euangelistе, fayned that there were 2. Gods: the one the maker of the lawe and worlde, the other to bee more mightye (the father of our lord Iesu) He held that soules are saued, but the bodies rise not agayne. He disalowed of Wedlocke.

Sabellicus.

A Notable Heretike denyinge Iesu Christ to bee any of the three persons, and that he was not ỹ sonne

sonne of God.

Manes.

AN Heretyke which affirmed himselfe to bee lyke chriſt, & somtime to be cõforter that was promiſed to come.

Arrius

THis mã was a Prieſte in the church of Alexandria in ỳ yere of our Lord. 320. his erroure was ỳ the Sonne was not equal wt the father in Deitie, nor of ỳ ſame ſubſtaunce: but that he was a very creature: hee infected a merueilous great nũber wt his Hereſy, for ỳ which the great counſaile of Nice was holdẽ by ỳ Emperoure Conſtantinus Magnus: himſelf being preſent wt 318 Byſhopes. Afterward Arrius horribly finiſhed his lyfe: for by going to the ſtoole, his guttes went frõ him, and ſo hee died.

Donatus.

THis Heretike affirmed that any cõgregation without him & his Sectaries were not Chriſtiã & that in the church were none euyll, but all good, and that they onely pertained to the Church: he was a Numidian borne, aboute the yere of oure Lorde 353.

Macedonius.

BEing at Conſtãtinople he mainteined the hereſie of Arrius.

Eunomi-

The Golden Booke

Eunomius.

An enuious heretike of Arrius sect, wherunto he added, that the sonne was in euery thing, vnlike vnto ꝑ father: & that the holy Ghost had no medlig with the father nor the sonne. he affirmed that all which belue the sayth ꝑ he taught should be saued, had they committed neuer so great sinne, & continued therin: he was about the yere after Christe. 353.

Pelagius

Pelagius was an other Archeheretike his opinion was, that manne is iustifyed by his own workes & not by sayth in Christ. Thys Atheist was about the yere of our .L. 388.

Eutices

Was an Abbot of a Monastery in Constantinople about the yere of our Lord 450. He affirmed ꝑ Christ had but one only nature, that is to say diuine or of god, like as he was one person.

This heresye was condemned in the Counsaile of Ephesin, & Eutices sent into exile.

Iohn A leyd

This Rustical bedegeod was at Wüster in VVestphalia by occupati ō Tailour naming hiselfe king of new Ierusalem: a ringleader of ꝑ Anabaptistes: he so seduced

seduced the people, ꝑ he brought them to veter cõfusiõ: he denied Baptisme to Infants: hee had one Gnipperdolling to his Prophet, & Cretching to his cõpaignõ, his end was to bee serued to death in an Iron cage: before this Heretique, was borne two Swordes: which betokened the Gouernment of two Kingdomes, Heauen, and Earth: A round Globe, with a Crosse: and a Sworde thrust through the Globe, signifyinge that he was Kinge ouer the whole World.

Dauid George.

THis Blasphemous fellowe, an other Heretike, naming himselfe to be ꝑ Messias, was borne at Delph in Holland: He saide that hee was Godds Nephew, and talked with wylde Beastes, and Byrdes in their Language, receyuinge his foode of theym. Hee sayde that Heauen was empty, and that he was sent to chose & apoinct the children of God, with other vaine and absurd tromperies. After chaunging his name to Jhon a Bruges, he came to Basill in Swizerland, & there after. 12. yeares died: His Errowre was, that by hym came saluation: and after three yeares, after his burial he should rise agayne. Ere two yeares were finished he was taken vp, and with his Coffyn, hanged on a Gallowes.

Henry N.

THis straungant Heretike, Henry Nicolas, otherwise called Harry Clash a Fleming supposed, hath by the healpe of others, sent forth, diuers blasphemous

Bookes to the great hurt of many lighebrayne Chri-
stiãs. And by his disciple one Christopher Vitell, Joy-
ner, one altogether vnlearned, sauinge that he is sam-
what erroniously, Bewitched hath gæuen foorth cer-
tayne bookes here vndernamed: naminge themselues,
& their Aoherentes the Family of Loue. They fayne a
Gouernment of Immortality, to be by their deifyinge
immortality: they cõfesse thẽselues to be tẽpted: wher-
fore they appoynct, auricular confession, (nothinge to
the forgeuenes of sinnes): They sinne til they come to
their perfection: then sinneless: and so able to bringe o-
ther to the same, beinge of their Family: They will
haue nothinge to be disliked, ẏ is done by their Elder.

The sayd. H. N. was first of Amsterdame and driuẽ
from thence, because of his Errours, and went to Ro-
terdam, and from thence to Collen: From whence pro-
ceaded al these wicked Errours. The names of his cõ-
uerted ones, be of. 3. degrees.

1. The cõminalty of the holy ones,
2. The vpright vnderstandinge ones,
3. The illuminate Elders.

The names of. H. N. his Bookes bearinge
the name, of the Family of Loue.

The cryinge Voyce.
The first Epistle and first exhortation.
A Dialogue betwene the Father & the Sonne.
The true and spirituall Tabernacle.
The published peace vpon Earth.
The Euangelium Regni.
The declaration of the Masse.
The newe Ierusalem.
The prophecie of the spirit of loue.
The Glasse of righteousnesse.

Certayne vp-

Certaine vpstart Anabaptisticall Errours,

That Christe tooke not flesh of the blessed Virgin Mary.

That Infantes of the Faythfull ought not to be baptized.

That a Christian man, may not bee a Magistrate, or beare the Sworde and office of auctority.

That it is not Lawfull for a Christian to take an oth.

These Hellish sortes of Errours are more preposterous & wicked, thē ꝑ lawes or statutes of ꝑ Pagās, although in the respect of any cōmendatiō: bad is ꝑ best: for as the diuel, author of all mischiefe beganne to infect the former Age with illusions, so now in these latterdayes he hath almost poysoned the remained seedes, with al abhominations.

First in Delphos, then in Euboea, at Nasamone, and among the Dodonean Okes, throughe whose hyghe Boughes, the whistlinge woods seemed to yeld forth ꝑ Thondringe clamour of Deuylles: then began worshipping of formed shapes, as of Saturn in Italy, of Iupiter in Candie, of Iuno in Samos, of Bacch⁹ in India, and at Thebes, of Isis, & Osyris in AEgipt, of Vesta at Troia, of Palas Tritonia among ꝑ Aphricās, of Mercury in Frāce, & Germany, of Minerua at Athens, of Apollo at Delphos, at Chio, at Rhodes Patra, Troada Thymbria, of Diana in Delos, & in Scythya, of Ven⁹ in Paphos Cyprus, Gnydos and Citheros, of Mars in Thracia, of Priapus in Hellespētus, of Vulcane in

Lypara and Lemnos: Symon Magus at IERVSALEM, MACHOMET ta Mecha, PAPA in ROME, who as the former Pagans set vp Images of theyr fathers to be honoured: so likewyse hath ꝑ pestilēt Church of Superstition maynteyned Foolis, ꝑ very ceremonies of the heathē pegans: stocks, stones, gold, siluer, & other metal to be worshipped. This apish religiō, neuertheless being espyed, is suffred & of some laughed at, but not subuerted: so whilethe world halteth betwene two opiniōs, suffring ꝑ Pōster to rule as him listeth, all are so stayned, some w Idolatry, some w superstitiō, some with Schisme, Arrianisme, Apostacie and infidelity, ꝑ frō King to Priest, & frō Priest to People, ꝑ head is Hypocrisie. I do most earnestly beseech thee, deere bought Creature: betterto consider of God his Benefites, and holy religion, lest he make thee partaker, with the greater people (at this day) the Armēnians, Arabians, Persians, Syrians, Assyrians, Medes, Ægyptians, Numidiās, Lybians, Moores, Brasilians, Tartarians, Scythians, Æthiopians, Faythlesse Christians, Romaynes, & an Infinite number of Kingdomes and people, which doe far surmount the armye of true Christians, and so seclude thee from his fauour and Kingedome, by harkeninge to fantasy & omitting the verity. The only good God, and merciful father euermore pardon our offences, and defend vs from this yoke of counterfayted carnality, both now and euer.

Banaster.

This irreligious caytife, helde an Opynion, that no man ought to feare God. &c.

Euri

Eurynomus.

A Deuill, who as the Auncient Greekes ſuppoſed, did eate and conſume, the fleſh of Dead men, leauinge the bones bare: Whom they paynted in a figure terrible, hauinge longe Teeth or Tuſkes, ſyttinge in the Skin of a Vultur, of coloure betweene Blacke, & Yealow. A fit God for ſuch Companions.

SEra nimis Vita eſt craſtina, viue hodie.
To morowes Lyfe is to late, lyue to day.

AS God is good, and beſt of all,
So man is ill, and ſubiect thrall.
Ill by good, is māde better,
Then man to God muſt bee detter.

Though all be many, and one be few,
And fewſte make many returnde to one,
Then many men earthy what do they ſhew,
Sith all and euery ſtandes not alone.

One is ſayd ſimple, where moe are in place,
The moe thought the ſtrōger, each cauſe to defēd.
One God and one Kyng, yet ſtil kepes the grace;
Creation and kingdom bryngs al to an end.

Thē one frō beginning which al things haue made,
VVil euery other ſo gather to gether,
That each

The Golden Booke.

That euch thinge in his kynde clearely shall vade,
The worldes beautye beginneth to wither.

Then shall this Summething a nothing make,
VVhen all shalbe vacant, as when he began.
Of nothinge, in no place, cannot lesse be.
VVhen that which was, is not, as soules shal thē see.

FINIS.

The names of the Authours, out of whom this worke is gathered.

ANdreas Theuet.
Aristoteles.
Alex. Aphrod.
Aristophanes.
Apollodorus.
Apulcius.
Albertus Magnus.
A. Gellius.
Aratus.
Beatus Rhenan.
Cicero.
Catullus.
Cornelius Tacitus.
Cœlius Rhod.
Censorinus.
Diodorus Siculus.
Erasmus Rot.
Eusebius.
Euclides.
Lactant. gram.
Lactant Firmian.
Lucianus.
Marcus Varro.
Martianus.
Manilius.
Martialis.
Macrobius.
Naso.
Orpheus.
Propertius.
Plinius.
Palephatus.
Pindarus.
Plato.
Plutarchus.
Phornutus.
Pontanus.
Ptolemæus.

Fulgens

Fulgentius.
Franciscus Picus.
Franciscus Philel.
Flaccus.
Georgius Pictorius.
Hesichius.
Hermes.
Homerus.
Hesiodus.
Helianus.
Iulius Firmicus.
Isidorus.
Iuuenalis.
Ioan. Picus.
Ioannes Boemus.
Ioannes Baleus.
Politianus.
Philelphus.
Qu. Fabius.
Seneca.
Solinus.
Salustius.
Strabo.
Seruius.
Spanhemius.
Tibullus.
Theocritus.
Th. Beconus.
Virgilius.
Valerius Maxim.
Guilielmus Gratarolus.
Xenophon.

With many others.

FINIS.

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